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The CHRISTIAN CENTURY

A Journal of Religion

A Little Tour in the Mind of Lenin

By Vida D. Scudder

'The Shape of Things to Come'

By H. G. Wood

You Can't Kill War Profits

By Alfred Schmalz

A New Industrial Epoch

An Editorial

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MAR 23 1937

XUM

In This Issue

VIDA D. SCUDDER

daughter of a famous missionary family (she was born in South India), is probably the most widely known member of the faculty of Wellesley College where, since 1927, she has been emeritus professor of English literature. Always a leader in the effort to apply Christian teachings to problems of the social order, Miss Scudder has written, among a score or more books: *Social Ideals in English Letters, Socialism and Character, The Church and the Hour, Social Teachings of the Christian Year* and *The Franciscan Adventure*. Among the many notable editions which she has prepared for inclusion in collections of classics, her work on John Woolman's Journal, in Everyman's Library, is perhaps the best known. It is an added pleasure to be able to publish the article by Miss Scudder in this issue just as E. P. Dutton & Co., is about to bring out her autobiography, *On Journey*.

ALFRED SCHMALZ

is an associate director of the Council for Social Action of the Congregational and Christian Churches, with offices in New York.

H. G. WOOD

continues the series of articles prepared to make plain the principal issues to be dealt with at the World Conference on the Life and Work of the Churches, which will meet at Oxford in July. Mr. Wood is the director of studies in the famous Woodbrooke Settlement, Birmingham, and is probably the best known writer and philosopher among living English Quakers. His books are too numerous to list, but his renumerous to list, but his cent volumes, *Communism* and *Marxist and Christian*, have received wide attention. The succeeding article in the series will be by the Marquess of Lothian.

ALBION ROY KING

is dean and professor of philosophy at Cornell College, Mt. Vernon, Iowa.

The CHRISTIAN CENTURY

March 24, 1937

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Calendar of Coming Events

Mar. 28. Chicago Sunday Evening Club; Bishop Edwin H. Hughes, speaker.
Mar. 28. Ford Hall Forum, Boston; Señor Salvador de Madariaga, speaker.
Mar. 31. Wilmington Conference, Methodist Episcopal Church, Salisbury, Md.
Mar. 31. Delaware Conference, Methodist Episcopal Church, Atlantic City, N. J.
Apr. 4. Chicago Sunday Evening Club; Dr. Harry Emerson Fosdick, speaker.
Apr. 4. Ford Hall Forum, Boston; Dr. John Haynes Holmes, speaker.
Apr. 5-12. Annual town and country pastors' short course, College of Agriculture, University of Kentucky, Lexington.
Apr. 7. Newark Conference, Methodist Episcopal Church, Newark, N. J.
Apr. 7. Washington Conference, Methodist Episcopal Church, Richmond, Va.
Apr. 7. East German Conference, Methodist Episcopal Church, New York City.
Apr. 8. Institute of Human Relations, Palmer House, Chicago.
Apr. 11. Ford Hall Forum, Boston; Prof. Harold J. Laski, speaker.
Apr. 14. North Indiana Conference, Methodist Episcopal Church, Anderson, Ind.
Apr. 14. Central Pennsylvania Conference, Methodist Episcopal Church, Altoona, Pa.
Apr. 14. Central West Conference, Methodist Episcopal Church, Kansas City, Kan.
Apr. 14. New York East Conference, Methodist Episcopal Church, Brooklyn, N. Y.
Apr. 14. St. Johns River Conference, Methodist Episcopal Church, St. Petersburg, Fla.
Apr. 14. Wyoming Conference, Methodist Episcopal Church, Binghamton, Wyo.
Apr. 14-15. South Pacific District Meeting, Northern Baptist Women, Phoenix, Ariz.
Apr. 15. Eastern Swedish Conference, Methodist Episcopal Church, Brooklyn, N. Y.
Apr. 15-17. State Young People's Conference, Mankato, Minn.
Apr. 16-18. Sixteenth Annual Methodist Youth Conference, Central Church, Frankford, Philadelphia.
Apr. 18. Ford Hall Forum, Boston; Dr. Alexander Meiklejohn, speaker.
Apr. 18-21. Preaching Mission, Minneapolis and St. Paul, Minn.
Apr. 20-22. Columbia River District Meeting, Northern Baptist Women, Seattle, Wash.
Apr. 21. Lexington Conference, Methodist Episcopal Church, Lexington, Ky.
Apr. 26, 27. State Convention of the Pennsylvania Council of Churches, Harrisburg, Pa.
Apr. 26-28. United Christian Advance, Council of Churches, Kansas City, Mo.
Apr. 26-29. State Congregational Conference, Lawrence, Kan.
Apr. 27, 28. Central District meeting Northern Baptist women, Third Baptist Church, St. Louis, Mo.
Apr. 27-29. Rocky Mountain District Meeting, Northern Baptist Women, Denver, Col.
Apr. 27-29. Atlantic District Meeting, Northern Baptist Women, Washington, D. C.
Apr. 27-29. Christian Retreat for Ministers, Winter Haven, Fla.
Apr. 28. New Hampshire Conference, Methodist Episcopal Church, Haverhill, N. H.
Apr. 28-May 2. Baptist State Convention, Tucson, Ariz.
Apr. 29. Northern New York Conference, Methodist Episcopal Church, Malone, N. Y.
May 4, 5. Annual meeting Columbia Baptist Association, Washington, D. C.

XUM

The CHRISTIAN CENTURY

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EDITORIAL

ELSEWHERE in this issue appears a letter from Clarence E. Pickett seeking funds for the American Friends Service Committee to spend on food and clothing for the child victims of the civil war in Spain. The Friends Service Committee is the organization which has already rendered magnificent service in alleviating many other human tragedies of the post-war period. It is the organization to which Mrs. Roosevelt will turn over the proceeds of her forthcoming series of radio talks for philanthropic distribution. A number of other enterprises are being promoted in this country to carry food or medical aid to Spain. After some hesitation the state department has announced that all such humanitarian efforts will be granted the necessary passports—a decision in line with long-established American precedent. But most of these projects are in fact if not in form partisan; they will function on only one side of the fighting lines. The Quakers mean to help all the children who need help, without regard to the political opinions or alignments of their elders. Careful investigation has disclosed that there are already 150,000 child refugees within the government lines, and 30,000 war orphans in the area held by the rebels. The Quakers ask for a hundred thousand dollars to feed, clothe and house these children during the rest of 1937. They should get all the money for which they ask, and more if more is needed.

Quakers Appeal for Spain's Children

Buy Your Rum from Uncle Sam!

THE United States purchased for itself a beautiful package of trouble when it bought the Virgin Islands from Denmark. By all accounts they are beautiful, but trouble has been brewing and bubbling in them ever since we took them. Or perhaps distilling rather than brewing, since rum is their only cash crop. First prohibition outlawed their one important business and brought them to the brink of financial ruin. Then, prohibition repealed, an effort was made to revive the distilleries. Secretary Ickes visited the islands and the newsreel cameras were all set to picture him in the act of sipping Virgin Island rum and registering ecstasy, but he wouldn't touch the stuff. Then large sums of relief money were spent in developing tourist resorts and hotels, but the tourists do not go in sufficiently large numbers to cover the cost of keeping them open. So now it is back to rum again. Press reports, headlined "U. S. Will Enter Liquor Trade with Own Rum," tell of the organization of a government distilling corporation called the Virgin Islands Company, with the secretary of the interior as chairman of the board, and the governor of the island and the director of the division of territories and island possessions as other members of the board. The first shipment is expected to arrive in New York about April 4. The name on the bottles is "Government House Rum." This rum, we are told, "is the result of $2,500,000 work relief expenditure since the spring of 1934 on a 5,000-acre tract of government owned land containing two sugar mills and a distillery." From time to time there has been discussion of the advisability and legitimacy of the government's going into the liquor business to control it. Well, without any discussion at all the government is now in it.

France Nationalizes Her Arms Industry

LAST WEEK the Blum government in France took the decisive step toward nationalization of the French munitions industry. It has been threatening to take this step ever since M. Blum became premier. In fact, one of the principal planks in the platform on which Blum and the socialists campaigned was arms nationalization. But campaign proposals are one thing and government actions another. As the months have passed it has looked as though M. Blum would ask his followers to accept the establishment of national control over airplane factories—a step taken some time ago—as sufficient redemption of electioneering pledges. Suddenly it is announced, however, that during the second week in March the famous Schneider-Creusot armament works were actually expropriated by the government. No warning was given; the mu-

nitions makers had no chance to stir up a furor in parliament or in the press. By virtue of a brief announcement in the *Official Journal* the thing was simply done! Nationalization of Schneider-Creusot is equivalent to nationalization of the French arms industry, for this is the great firm which has not only armed France but most of France's allies from before the Napoleonic era. Prior to the World War Schneider-Creusot was the power behind the Poutilov munitions works in Russia; today it is the backer of Skoda in Czechoslovakia. (It was Skoda, incidentally, which armed the nazi brown shirts when Hitler commenced his rise to power.) Certain elements of political strategy can be discerned in this move by the Blum government. Having been forced to adopt a policy of "orthodox" finance last week to put over the new arms loan, this expropriation is a good way to persuade the radical members of the Blum coalition that the huge defense expenditures will not go to make munition millionaires. But this does not detract from the importance of the move. If there is truth in the charge that merchants of death help to bring on wars, France has now taken the most direct and courageous method of destroying their malignant power. Why cannot the United States follow the French example?

New York Assembly Rejects Child Labor Amendment

BY A VOTE which cut squarely across party lines, the New York assembly rejected the child labor amendment. If one asks, "Who killed Cock Robin?" the answer is the Roman Catholic hierarchy. After the Democratic senate had passed the resolution for ratification, before the church swung into action, its fate was in the hands of the assembly. There nearly half of the Democrats supported it, under the urgency of the President and Governor Lehman, but most of the Republicans and a little more than half of the Democrats united in voting it down. The defeat was decisive and the issue was buried as well as killed by the introduction and still more decisive defeat of a motion to reconsider. So that's that, so far as New York is concerned. It is the hardest blow the proposed amendment has received; not necessarily a fatal blow, but a grievous wound. What makes it doubly so is that New York, though it counts for only one, weighs more than one in the determination of national policies, and that the fight there has brought to full expression the opposition of the Catholic Church which, in proportion to Catholic population and influence, will now be equally potent in every other state in which the issue may hereafter be considered. To support the amendment hereafter will be to face a political fight with the church, and not many legislators like to do that. Yet it must in justice be recorded that even the most emphatic Catholic opponents of the amendment insist that they are not opposed to prohibiting the exploitation of childhood and that their motive is to protect it. In their view, it is the function of state governments to exercise whatever control over child labor may be necessary. It should also be noted that a few influential Catholics, such as Monsignor John A. Ryan, strongly defended the measure. But with Catholic social experts on one side and the cardinals and bishops on the other, it was an unequal struggle. Republicans in the New York assembly promptly introduced a state child labor bill which they propose to make a party measure.

Church and State and the Rights of Parents

WITHOUT the slightest disposition to doubt the sincerity of the Catholic hierarchy's arguments against the child labor amendment, one may question their consistency. Printed and stamped postcards were distributed in some churches after mass and the reading of Cardinal Hayes' letter, so that worshipers might become petitioners to their representatives against the amendment with no more trouble than the signing of their names. Cardinal Hayes based his position upon regard for the rights of parents. He wrote: "Authority over the lives of children rests in their parents. . . . The surrender of these broad powers over the lives of children to a remote agency at Washington would contravene the principles of our form of government and seriously endanger the rights of parents." Yet in other connections the hierarchy seems to have been less solicitous to preserve undiminished the sovereign rights of parents. In Title VI of the Decrees of the Third Plenary Council of Baltimore (1884), which deals with education, we find this: "Therefore we not only exhort Catholic parents with paternal affection, but we *command* them [italics in the original] with all the authority in our power, to procure a truly Christian education for their dear offspring, given to them by God, reborn to Christ in baptism and destined for heaven; and further, to defend and secure them from the dangers of secular education during the whole term of their infancy and childhood; and finally, to send them to Catholic, and especially parochial, schools, unless, indeed, the bishop of the diocese judge that in a particular case other provision may be permitted." There are, as Catholic writers have often said, three societies in the divine plan: church, state and family. But the extreme sensitiveness in regard to the prerogatives of the family and the rights of parents over their children, which are so heavily stressed when it is proposed that the state protect children from economic exploitation, does not seem to operate when the rights of parents to choose schools for their children are curbed by "commands" of the hierarchy. And yet Washington is no more remote than Baltimore from most of the population of this country.

Paul Elmer More, Last Of the Humanists

IT would perhaps be an extreme statement to say that the death of Paul Elmer More puts an end to the cult of literary humanism, but certainly it reduces the vitality of that movement to a condition resembling a

vanishing point. The earlier death of Professor Irving Babbitt sadly sapped its strength. Neither of these great minds left a successor of similar type and comparable proportions. Dr. More was, first of all, a critic who could write almost as well as he could think. Some would say that he wrote better than he thought. The Greek tradition was, in his view, the supreme contribution to human culture. When the stream of Christian revelation merged with that of Greek thought, when Christ became the realization of Plato's prophetic dreams and Plato's philosophy supplied the metaphysical framework in which the fact of the incarnation found its setting and revealed its implications, then a great culture, at once divine and human, took root. It was watered and cultivated by the Christian Fathers. It burst into its finest flower in the Nicene theology, and nothing of first rate importance has happened since. Catholic theology perpetuated and refined that tradition. Protestant thought, so far as it accomplished anything, wrecked it. It speaks volumes for the tolerance of the Protestant mind, even in its most conservative seats of learning, that the protagonist of this theory was for many years until his retirement in 1933, an honored professor of the history of Christian thought at Princeton. But to understand that apparent anomaly it must be understood that "Catholic" must be taken in a very catholic sense, and that Dr. More's thought had many ramifications not represented in this crude summary. What counted most, for those who admired him, was that he resisted the tendency to mechanize man and the world and insisted that the test of a civilization was the validity of its ideas and not the multiplicity of its gadgets.

The Art of Insult

SECRETARY HULL was quite right in asking the American ambassador at Berlin to bring to the attention of the German government the insulting remarks concerning the American people which had been printed in important German newspapers. It is one more evidence of the depth to which German culture has sunk under the nazis that, when the matter was thus called officially to their attention, the papers refused to make any retraction. It should not have been impossible for Berlin editors to express regret for having, under the stress of replying to Mayor La Guardia's strictures on Hitler, swung into a general villification of the American public. Certainly Mayor La Guardia should have known better, in the first place, than to speak of the German *Führer* as a "fanatic" whose image belongs in a "chamber of horrors." Even if he believes that as a private citizen, he had no business to say it as the mayor of New York. But equally the German press made a spectacle of itself by using the billingsgate with which it replied. Since most of its reply consisted in attributing the mayor's sins to Americans in general, a few days of calm reflection should have been enough to have shown that another course would have been wiser. It didn't; and now the whole matter may well be allowed to drop. We trust that certain readers who have written expressing the hope that we will deal "adequately" with the attitude of the officially-controlled German press will forgive us if we fail to seem sufficiently excited over this incident. After all, this paper is published in a city which once had a mayor who knew how to win close elections by promising to "bust King George in the snoot." Mayor La Guardia's comments on Herr Hitler may have nothing to do with the fact that he will soon be running for reelection in a constituency which contains somewhat more than a million Jewish voters. But whether they do or not, he now owes the nazi press a letter of thanks. If Herr Göbbels isn't careful, he will reelect La Guardia mayor of New York for life.

Do the Right Thing By Our Margarine!

NOT LONG AGO in these pages the humble oyster broke his habitual silence and pleaded for an opportunity to render his peculiar service to the kingdom of righteousness, with incidental profit to the oyster industry. Now comes margarine—oleomargarine, for your better understanding, though the term seems to be tabu—whose appeal is less personal perhaps but no less moving. Through the kindly and disinterested offices of a food manufacturer, who may, for all we know, be a manufacturer of this commodity, margarine appeals to the clergy for justice. Too long and cruel has been the history of her "persecution at the hands of selfish interests." Taxes are the trouble—a proposed federal tax on margarine. What tea was to the patriots of the Boston Tea Party . . . finish it yourself. "Margarine has as much right to its existence as butter." "The American people have an inalienable right to purchase the food they desire and can afford." These admirable sentiments would have passed without comment if it were not for the appended appeal to the clergy: "Weave these thoughts into a sermon. . . . Discuss it with your ladies' aid . . . Perhaps these groups would pass a resolution . . . Write to your congressman and senator . . . Ask your local newspapers to editorially oppose margarine taxes." On the merits of the proposed tax, no opinion is here expressed. But as to the merits of a request that ministers weave their thoughts about it into a sermon and organize their churches into pressure groups to get justice for margarine, we have an opinion that amounts to a conviction. But perhaps the reader already knows what it is.

Wisconsin Chooses Its New President

CLARENCE A. DYKSTRA, city manager of Cincinnati, has been chosen president of the University of Wisconsin. Mr. Dykstra takes his new post under the handicap imposed by the national hullaballoo stirred up when Dr. Glenn Frank was summarily dropped. For any ordinary man the job of restoring the university to public confidence and to internal peace would be a tough one. But Mr. Dykstra is no ordinary man. He is, in fact, one of the most extraordinary

men in public life today. As manager of Cincinnati he has made the name of that city synonymous with good government; never have his administrative talents shown to better advantage than during the recent flood crisis. Trained on the political science faculties of several great universities, he has proved his ability to translate academic theory into practical political achievement. He can be expected to make the people of Wisconsin, and of the nation at large, forget recent unhappy events at Madison sooner than any of the other men who were under consideration for the post. However, Mr. Dykstra's acceptance of the university presidency raises some questions. Why did he do it? Not for money, certainly, for the new position is understood to pay him ten thousand dollars a year less than the one he has held. There will, to be sure, be a certain gain in being able to speak to the national public as head of a great school after having been compelled, as an administrative technician, largely to keep silent on all but municipal affairs. But it is difficult not to suspect that, for all the success of the city manager system in Cincinnati, Mr. Dykstra had reason to fear that a fickle public would, in the not distant future, turn back to the flesh-pots of party rule. Biennial elections in Cincinnati have registered a progressive loss in charter government strength which culminated in the last election when the good government forces finally lost their absolute control of the city council. The remarkable performance of the city administration during the flood has, for the time being, restored the prestige of the charter group. But there is considerable question as to how long this favorable reaction will last. Can it be that Mr. Dykstra is moving because he has become convinced that a decade of disinterested government is just about as much as an American community will stand for?

New Leaflet Defends An Old Evil

THE HAYS OFFICE is circulating widely a leaflet entitled, "The *Truth* About Block-Booking." We have searched it in vain, however, to find the truth. The most significant fact about it is that it omits the argument which the producers formerly played up most conspicuously: that block-booking was the only method by which the socially valuable pictures could be sold to most exhibitors. The theory used to be that these socially valuable pictures were money losers and exhibitors preferred lower grade films out of which they could make money. That argument has recently been knocked into a cocked hat, for the list of the pictures most highly approved during the last few years from the standpoint of quality has been almost identical with the list of best paying pictures. Block-booking is now and always has been the device by which producers wish their worst pictures, their cheapest, and their least paying upon the exhibitors. The new leaflet rehashes the other old arguments in behalf of block-booking. First we are told that it is simply "the trade name for the wholesale selling of motion pictures." In no other industry does wholesaling require the retailer to purchase rotten eggs along with the good ones. Next, we are assured that block-booking is not compulsory. As proof the leaflet states that some pictures receive much wider circulation than others. It omits, however, to say that a major reason for this extra circulation of some pictures is repeat performances. An examination of the contracts offered by the leading motion picture distributors reveals that they require the purchase of all or none of each company's entire year's output. The printed contracts give the exhibitor no right to select which pictures he shall accept and which reject. He can reject a total of only ten per cent and this only under difficult conditions. The manager of a theater in Ohio recently stated the case candidly in an ad concerning a double feature foisted upon him by his block-booking contract. He added this line to his advertisement: "Neither one any good." The public will eventually pass the same judgment on such arguments for block-booking as this leaflet presents.

The Woolman-Way

THE dilemma of English Quakers in the face of the gigantic British armament program is only one degree more acute than that of pacifists everywhere. In a world which, whether or not it actually plunges into the maelstrom of war within the next eighteen months, is certainly standing upon the slippery brink of that abyss and with difficulty maintaining a precarious equilibrium; in a world where every important nation is, by deeds if not by words, threatening to fight either to keep what it has or to get what it wants, and is trusting no defense against the threat of hostile armaments except the counter-threat of greater armaments; in a world in which again, as twenty years ago, patriotism is being equated with support of a national military policy and, thus defined, is exalted to the rank of a Christian virtue—in such a world the pacifist must reexamine his premises and either confirm or revise his program.

The British armament policy calls for the expenditure of seven and one-half billion dollars for enginery of defense—i. e., of destruction—within the next five years. Since neither the wisest of parliaments nor the most prescient of ministers can possibly know so far in advance how much the nation can spend or how much it will need to spend, the publication of this stupendous figure as the government's estimate is not to be taken as a literal forecast of actual expenditures for munitions of war. It is something even more ominous than that. It is practically an announcement to whom it may concern—and it most directly concerns two or three European governments—that Great Britain is starting now on an intensive program of military and naval development, that it will push that program to the limit of its resources, and that its resources are greater than those of the potential enemies whom this program is designed to intimidate. In the chance that they will be duly intimidated, lies the hope of peace.

In the chance that they will not, lies the danger of war. In either case, putting the issue of war or peace squarely upon the basis of an obvious preponderance of armament, either present or immediately prospective, is an open reversion to the cult of violence.

This is not to suggest that Great Britain is alone responsible, or even chiefly responsible, for bringing the world again to wallow in the backwash of bellicose barbarism. Perhaps she is not morally responsible for it at all. It is arguable that the blame lies wholly with the yapping and predacious wild-beast nations that have roused the lion in his lair. But apportioning blame for the present situation is a hazardous and presumptuous undertaking, and that question is not now under consideration. If it were, then we would be compelled to ask to what extent the United States also must share the responsibility for it. Perhaps this nation could gain a complete acquittal in the court of ultimate truth, but it would be unwarranted to take it for granted. We also have gone in for bigger and better navies, more and stronger armies, and swifter and deadlier aircraft. We do not ask now, What nation is most to blame for setting all the others to arming so frantically? We ask, What should a pacifist do who sees his own nation pursuing that course?

That is the question which confronts the English Quakers in a form so clear and inescapable that it may without exaggeration be called a dilemma. It presses upon them with special force because the Friends are the most considerable and conspicuous company of people who are a unit in avowing a pacifist position and in giving it a religious sanction, and because the British armament proposals so vastly overtop those of any other nation that has a publicly pacifist element and permits any freedom of speech in criticizing or opposing policies of the government.

German or Italian pacifists, if there are any not yet in exile, can raise their voices to sound a discordant note in the song of the sword only if they are ready to go to a concentration camp or to the Lipari Islands; besides being manifestly futile, the thing is simply suicidal.

American pacifists of all degrees, Friends and others, can denounce increased appropriations for armaments, and they regularly do so without fear of molestation and with some hope of producing at least a little effect. But that item, big as it is, is only a minor one in our national budget; and all discussion of it, whether for or against, is smothered under the tumult of argument about a hundred controversial questions in which the public is more vividly interested. The issues of the New Deal have effectually diverted attention from the seemingly unimportant and academic question of violence or nonviolence as the basis of national security; and when billions of borrowed money are being spent for relief and public works, what does it matter whether a few millions more are spent for the conventional instruments of "national defense"?

But the British armament program is so far in the forefront of attention that even the prospect of a coronation cannot obscure it. Those who are on principle opposed to all that it means are free to criticize it if they will, but they see no hope of gaining any practical end by doing so and there is apprehension that opposition to this policy of the government will entail loss of influence for good in other ways. What to do?

A year ago a Meeting of English Friends issued and sent to all members of Parliament a statement denouncing as radically wrong all "war and war preparations" and asserting that the policy of meeting force with force "can neither avert evil nor achieve any good, but cannot fail to aggravate the ills and perils from which the world is now suffering." There is, and of course there can be, no recantation of this faith. But there is now a manifest tendency among English Quakers to meet the issue by ignoring it and to concentrate upon what are called "constructive policies" and upon "true quietness of spirit, vision and prayerful dedication of self." The British Quaker weekly journal, *The Friend,* expounds and recommends this course in terms of great persuasiveness and deep spirituality. The constructive policies include "hospitals in Syria, China and India, relief work for Spanish and German refugees, allotment schèmes, settlement and club work in distressed areas, and subsistence production developments." These are both the fruits of the peace-loving and Christian way of life and instruments for the propagation of it. The works of Christian humanitarianism have a polemic value—if one can speak of a polemic for pacifism—for "to live among such activities and to sense their common origin is to be led to pacifism."

And along with these beneficent activities, says the writer in *The Friend,* should go humble self-examination by each individual. It is easy to see faults in others. It is more Christian, and in the long run more effective, to search out one's own. He who would reform the world must first ask, "What fault lies in me? What good have I omitted to do?" Thus can he avoid the temptation to "strategize." "The militarists make a move, and the reformer at once tries to think out a counter-move. He does not realize that coercion and denunciation are the militarists' own game."

To such English Quakers as are in concern over the course to pursue regarding their country's mammoth rearmament program, the way of John Woolman with slavery is recommended as the way of exorcising the evil spirit of war. "If there is a better way than the Woolman method of counteracting slavery, the world has yet to hear of it." Now John Woolman's way of counteracting slavery was principally to abhor it, to have nothing to do with it, to persuade as many individuals as possible to free their slaves, to discourage the making of wills which would dispose of slaves as chattels, and to practice and preach the simple life because, as he truly said, "every degree of luxury hath connection with unnecessary labor." But Woolman also invoked the law to the extent of petitioning the Rhode Island legislature in 1760 to prohibit the slave trade to the ports of that colony. He was, it seems, unwilling to wait until the spirit of grace had permeated the hearts of the slave-traders and moved them to desist from their nefarious traffic.

It will scarcely do for those who have deep convictions as to the futility of seeking security through the

threats and counter-threats of armament to content themselves with self-examination and with salvaging some little of the wastage of violent and intolerant nationalism, while letting their own nation slip into the same pit, without protesting to the last breath. These ought they to do and not leave the other undone. To refuse under any stress of circumstance to turn from "this primary quest for simple, pure, friendly relationships between man and man, free from taint of avarice or exploitation"; to stand firm in the faith that "God is still able to choose the things that are of no account to confound the worldly-minded and to achieve his ends"; and to exercise the rights of citizenship, as well as the consciences of Christians, to restrain one's own government from following the path of the sword-rattlers and war-makers, even though protest seems futile or even dangerous—this, as we see it, is the "Woolman-way" for today. And it is a good way, not only for Friends but for all who would have a friendly world.

A New Industrial Epoch

LABOR is on the front page today with a vengeance. Even the sensational events which are taking place in Europe, despite their warning of greater tragedy to follow, cannot divert the American mind from its preoccupation with developments in the domestic industrial field. Strikes, actual or threatened, cover the national map. Courts wrestle with unprecedented problems which have been created by resort to new methods of labor warfare. A federal board passes on an employer's right to hire and fire, at the same time presenting to the public a criticism of the same employer's labor policies. The country waits in suspense while the Supreme Court takes weeks to make up its mind whether a newly enacted labor relations act is constitutional. And a labor leader suddenly becomes, next to the President, the most dominating figure in the national press.

The American public, in its effort to adjust itself to this swift development, has tended to respond in either of two extreme ways. On the one hand, there have been those who have seen in the spread of strikes only cause for exasperation. Labor, they charge, has sabotaged, or at least endangered, the nation's economic recovery. By its resort to sit-down strikes it has made itself even more of a menace to law and order than during its turbulent past, if that could be possible. And John L. Lewis is seen as a sinister figure with limitless ambitions, determined either to reach the White House in 1940 or to place a puppet there whose every act he can control. Our readers will not have to search far for newspapers in which this view of developments on the labor front is being presented.

On the other hand, there are a good many Americans who see in recent industrial history cause for unrestrained exultation. The victory won by the United Automobile Workers in the General Motors strike, followed by the agreement of the United States Steel Corporation to recognize and bargain with an independent industrial union, is hailed as a triumph in which the nation's industrial bourbons have been put to rout by a plumed knight who suddenly emerges, not the John L. Lewis of the rough-and-tumble, bare-knuckle days of the bituminous coal war, but a sort of latter day combination of Launcelot and Galahad, with a dash of Merlin the wonder-worker thrown in for good measure.

Such Americans as wish to get a true understanding of what is happening in the nation's industrial order will shun both these extremes of interpretation. The events which are now unfolding before our eyes do not lend themselves, when realistically considered, to dramatization as a conflict between black knaves and white knights. But they do constitute a development of major importance in our national history. Much more is taking place than the increase of wages and improvement of working conditions which normally occurs when a revolution of the business cycle ends its down-swing. Even should Mr. Roosevelt's forebodings prove true, and another period of deflation set in a few years hence to take from labor most of the material gains now being won, that would not seriously detract from the permanent significance of much that is now going on. American industry is not merely entering a new period of prosperity; it is entering a new epoch.

In many ways the fundamental thing that is happening in the world of American industry is simply one phase of the thing which has already happened to American society as a whole. Historians, in fact, are likely to describe it in terms of a general social development finally penetrating into the specialized field of what we speak of as big business. It was in 1893—forty-four years ago—that Frederick J. Turner read the memorable paper in which he pointed out to historians the significance of that footnote to the census of 1890 which announced the end of the open frontier. In the years which have followed, the United States has been going through the travail of a social rebirth. From the problems of expansion imposed by the effort to occupy a continent it has been forced to turn to dealing with the sort of social problems created by a static population within a settled community. The kind of rough-and-ready action which could be employed in days when there was free land where the rebel or the victim could go for a new start has become impossible as the population has stabilized. "Rugged individualism" of necessity faced its doom on the day the director of the census certified that the free land era had ended.

What this fundamental change in the nature of American society has done to government is to be traced in the increase of social legislation since the 'nineties. The virtual exclusion of immigration has been quite as much a part of this movement as the growth of laws—federal, state and local ordinances—dealing with housing, feeding, banking control and the provision of pension and relief aids. And the recent sensational developments in motors and steel and other basic industries will be seen in their true significance only when it is understood that they represent the transition of big business from a pioneer status to the as-

sumption of its responsibilities under a settled and approximately static society.

Big business has finally left its frontier days behind. The kind of nation which the United States has become during the last forty years can no longer afford the social costs of the "robber barons." To be sure, there remain many evidences of the freebooting past—the holding company racket developed in the utility field during the Insull period may turn out, historically, to have been the last gaudy splurge of the financial exploiters—but the New Deal is not the only evidence that the American people are determined to put an end to corporation buccaneering. Intelligent business leaders see what is happening. At the turn of the century, as the nation listened to the siren voices of imperialism, they dreamed that the period of economic exploitation might be continued overseas. But they know better now. Roughly speaking, the organization of big business has become pretty well stabilized in the United States. So has its output. The invention of the motor car brought a major expansion a generation ago, but that industry has now shaken down to a fairly settled form and the general limits of its production are pretty well known. No other such sensational development is in sight or hinted; the sporadic attempts of business to fool itself into believing that air conditioning or television or railroad redesigning may provide such an industrial upheaval are not seriously pressed. The shrinkage of foreign markets carries its unmistakable meaning.

Now, men of vision in big business know that what an industrial order of this kind requires is what any kind of settled community requires—security for all its members, order in its government, a common concern for the general welfare and cooperative action to achieve it. And recent events in the industrial world, despite the shock of strikes and the threats of more strikes, show that on both sides of the line between capital and labor there are men who realize what these changed basic requirements are, and desire to attain them. On labor's side, the swift rise of the Committee for Industrial Organization within the past two years discloses a fundamental shift in organized labor's relation to big business. On capital's side, the negotiations now being voluntarily participated in by "big steel" and General Electric show a corresponding change in the thoughtful employer's approach to the issue of labor relationships.

The C. I. O. is not merely a rebel from the authority of the American Federation of Labor, as Mr. William Green, the federation's president, charges. It is an evolutionary development to a new stage in labor history, just as the A. F. of L. itself represented an evolutionary development from the old Knights of Labor. The A. F. of L. represented a day in which craftsmanship still ruled in industry. Its craft unions accordingly represented a logical reaction to the realities of industrial life. But they also and inevitably gave organized labor an aristocratic character, jealous to protect the privileges of those within the fold and often indifferent to the case of the "common" laborer without. The United Mine Workers was from the beginning a revolutionary element within the A. F. of L., even though its revolutionary significance was not grasped by the old-line craft union leaders. It represented an effort to organize workers in the mass to deal with an entire industry engaged in mass production on a mass organization basis.

Much could be said about the threat to the rising power of the C. I. O. in the retaliatory tactics which leaders of the A. F. of L. tell the press they are about to adopt. It has been a long time since the craft unions have been able to cope with the bargaining power of the huge corporations which constitute American big business. However, none of these aristocratic unions like to give up such positions as they have managed to hold, any more than their leaders like to see imperiled the income and perquisites of office. Current threats may, accordingly, pass into actual civil war within organized labor, thus holding back the rapidity of advance toward the powerful position in America's economic life which the industrial unions now have in sight. But we do not comment at length on this internal issue within labor's ranks because its ultimate outcome is so inevitable. So far as labor organization and strategy are concerned, the stars in their courses are on the side of the C. I. O.

At the same time, equal meaning attaches to the new positions being taken by big business. The readiness to negotiate shown by the officers of the various companies in the United States Steel Corporation means more than that the outcome of the Flint strike threw a scare into "big steel." The Flint strike may have had a good deal to do with convincing steel executives that the time for an open shift in policy had arrived. But behind the current negotiations there can be seen a definite conclusion by capital's representatives that it is folly to go on treating labor's attempts to organize and bargain on an industrial scale as a declaration of war. The contrast between the federal labor board's report on the labor policies of the Remington Rand company and the policy now being followed by steel and by General Electric, shows how far intelligent business has traveled in a few months. Intelligent business now sees the organization of *all* its labor in genuine unions which can bargain effectively—that is to say, labor as a unit dealing with management as a unit—as a true asset when facing the problems of a settled industrial order. Or if it is a bit too optimistic to say that intelligent business fully sees this, it is reasonable to conclude that it is rapidly coming to do so.

Does this mean that capital and labor are on the verge of joining in an old-fashioned Methodist love feast and that industrial strife will soon give way to one vast chorus of "For he's a jolly good fellow"? Of course not. The readjustments taking place in the nation's industrial life are so basic that there is certain to be immense stress for a long time to come. While the capital structure of many of our large corporations remains what it is, requiring management to attempt to extract earnings to cover huge "investments" in water and wind, the strain between the bargaining parties within industry will be so severe that it is sure to produce frequent flare-ups in strikes and similar disorders.

XUM

Nevertheless, a new industrial epoch is certainly at hand.

It is not easy, in a period of rapid social and economic readjustment with its many disputes, to see the national industrial picture as a whole. Responsible citizens, however, will persist in the attempt. As they do so, certain dominating features of the picture will emerge from the mass of confused detail. They will see that organized labor is not what it was only two or three years ago. Its structure and its goals have radically changed. Neither is capital what it was. Presently management will change to admit representatives of the new labor, whose presence around directors' tables will be sought by the new capital. Both law and social custom will make corresponding readjustments. For what is happening today, splashing the newspapers with sensational headlines, is essentially this: Industry as a whole is making itself over to conform to the requirements of a settled, mature community. And the delicate adjustments of such a community must not be left at the mercy of the strong-arm gang, whether that gang operates in the name of capital or of labor.

Still at School

EDITOR THE CHRISTIAN CENTURY:

SIR: "Education is a lifelong process." This has been said (no doubt) by Pestalozzi and by every writer upon education, almost every preacher and every editor. Do you remember saying it? But true as it has always been, it has never been realized so strongly as it is today by the middle-aged. They *know* that education for them is for the duration of life.

In their childhood and youth they were educated by parents, preachers, teachers, and in general by their elders. They obeyed their fathers and mothers; they were seen and not heard; they read what their seniors approved; they received the tradition of the elders with unquestioning loyalty, and so they were educated.

Now they are under the firm but kindly control of their children. Still being educated, they sit at the feet of the younger generation. They obey their children that their days may be long. They are still seen, but not heard. They wait for the words of the next generation with reverence. They receive the tradition of their children. So their education proceeds.

They give their teachers some anxiety. Often deliberations such as these are heard:

"Do you think this book is fit for father to read?"

"Or mother?"

"Definitely not."

"We cannot be too careful in our selection of books to put in their way."

"What would father say if he read——?"

"Or mother!"

But it is not in their reading alone that the younger generation deals with the middle-aged.

"Something must be done about father's hats!"

"And his ties!"

"They date themselves."

"We owe it to him to do something."

"I don't know what is coming to this old generation."

"They have been treated too indulgently."

"More firmness is needed."

So the process continues and the middle-aged are made to understand that education is not ended when youth is over; it is only transferred to other hands. They are in school to the end.

The problem before all who are between youth and age is not easy to solve. The afternoon is always the testing time in every day and in the afternoon of life it is hard to keep the right balance, hard above all things to keep personal relationships true.

It is hard, for example, for older people to treat youth rightly. They may approach them in an irritating manner, as though they said, "Wait till you are as old as we are, and you will think differently." Nothing makes youth more angry. Quite reasonably they say, "Your argument depends for its force upon the assumption that *you* are the people and *you* are the models to which we should look. But are you?"

Or the middle-aged may capitulate to youth. They may try to adopt all the latest catchwords and wistfully wait for the direction of their thought and action till youth has spoken. So they lose the right relationship in which they can be both teachers and learners. True education, for that matter—whether of young or old, whether in family, school, college or church—is always a mutually cooperative process, a partnership of learning and teaching, of giving and receiving.

But you and I must not expect to leave school in this life.

Ever yours,
QUINTUS QUIZ.

VERSE

Very Early in the Morning

THERE is a granite strength that lies
Beneath all blossoming,
The rose-washed sprig of apple knows
The knuckle-thrust of spring.

A stern authority holds sway
Within the bulb's dark tomb,
Commanding, "Roll away the stone
And let the lily bloom!"

Life's urgency in one small seed
Can break a wall apart
And Thou, Lord, bring this parable
To flower in my heart.

HELEN DANFORTH PRUDDEN.

Intolerance

A JET form swaying in the morning mist
Naked and bleeding. Still the heart of man
Is either Pharisee or Puritan—
Lover of creed more than it loves the Christ!

JOHN RICHARD MORELAND.

A Little Tour in the Mind of Lenin

By Vida D. Scudder

COMMUNIST thinking is a fascinating region, yet so far as I know few people from my own middle class environment ever undertake even a Cook's Tour in it. I wonder how thoroughly President Roosevelt has perused the works of Marx and Engels, of Lenin and Stalin. I don't know; but I do know that my friends seldom read them.

The tremendous importance of this thinking grows on me. Has any preceding theoretical system made so conscious an attempt to penetrate and mold civilization? The relation of external fact to informing idea is of course vital in any culture, but as a rule it is indirect or at least unconscious, and one cannot distinguish effect from cause, or determine the priority of egg and chicken. Here now is a theory, portentously sweeping and abstruse, which drives its adherents directly into action. Most of us, as we watch the resulting phenomena, sometimes casual and irrelevant, thrown up to the surface, repeat clichés of approval, or, more often, of horror; but we accept the theory at second hand. How much more fun it would be to study communist thought for oneself, and from within! To do so is easier and easier, for cheap editions of communist classics are increasingly available, but I suspect that even the *Communist Manifesto,* earliest of these classics, is unfamiliar to some people. At least, during the many years when I recommended it to my college classes, I seldom found a student who had even heard of the document.

Not everyone can go to Russia, though a surprising number manage the trip. But everyone can take a little tour in the communist country of the mind. Such a tour might teach more than a visit to Moscow or Leningrad, whence it is to be noted that travelers with few exceptions return having seen what they went to see. *Coelum non animam mutant qui trans mare currunt* is always true of the increasing hordes who flit over the material globe, to return by the same door wherein they went; it is less true of those who explore unfamiliar mental regions. Such travel is not only amusing and stimulating, it is the only permanent guarantee of world peace. To form the habit of it is the primary job of education; developed on a sufficiently wide scale, this habit might conceivably avail to avert Armageddon.

I

This is a personal sort of paper; it strikes unabashed an intimate and confessional note. So let me own to my orgies of newspaper reading. I read, intermittently, a communist paper, a socialist weekly, several Roman Catholic organs—I won't go on. The process is time-consuming; often I tell myself that it is intellectually devastating, that Emerson recommends never reading a book till it is a year old; often I recall the scornful note in Dorothy Wordsworth's Journal one evening: "William is wasting his mind in the magazines." Yet the custom as a daily dozen keeps my mental muscles flexible. How dull regularly to read a newspaper with which one agrees! I am not guilty of that folly; I subscribe to the *Boston Herald.*

But we were talking about communist thought, and my remarks were partly induced by a recent experience. A mass of typewritten manuscript has been submitted to me for criticism; one of those symposium effects popular just now, articles by sundry distinguished men, dealing with—never mind what topic. The authors differ widely among themselves, but they all proceed on assumptions which have been familiar to me from childhood; for here indeed is the garden of thought in which I have been reared. And I was horrified to find that my first impression was a sense of unreality. I was at a loss to understand this disconcerting fact, till I realized the trouble. I had come fresh to this manuscript from a summer's reading in Marx, Lenin and Stalin. The effect was a little like that of passing from an exhibition of, say, the Surrealistes to one of the English Pre-Raphaelites.

My impression did not mean that the ideas in the manuscript were false. A little earlier, the same sense of unreality in regard to communist writers had invaded me. That was when I had turned to them directly after saturating myself in the thought of St. Teresa and St. John of the Cross, and had been awed by the intense authenticity of their reports from the Unseen. The airs I breathed with the Spanish saints were more native to me than those in Lenin's country; I am not sure that they were any more bracing, but as I entered the latter I had experienced homesick distrust, a curious sense of unreality and lack. Reality is a large term; I suppose it is nowhere offered in wholeness. But I like to claim the freedom of the city in varied intellectual regions, expecting power on returning, as one must, to one's own native land, to experience such fulness of life and such flexible sympathies as the mere stay-at-home can never share.

I am convinced that for a person of middle class Christian tradition like myself it is well worth while to travel for a time along the new trails broken by communists. I am no longer content to read guidebooks to their territory, or to echo the usual patter about communist atheism, violence, suppression of freedom, and the rest. Let me know them at first hand. One at a time, naturally. So I come to Lenin, and the point of this article is to urge my readers to read him. Perhaps they all do so; perhaps every one of them is intimate with some at least of his writings: *The State and Revolution, What Is To Be Done?,* the fascinating collection of his discussions based on Marx and Engels published by the International Publishers, New York, or even some volumes of the massive Collected Works.

In this case I can only apologize, suggesting that you put this article down. For I myself write as a neophyte; I have just taken my first little tour among these writings, and I emerge as eager as the proverbial English-

man who travels for six weeks in the United States and proceeds to write a book about us. We laugh at him; but say what you will there is a value to fresh impressions. I do not threaten a book, only the most modest of articles. I want to mention only a few outstanding surprises which I have received.

II

My first surprise was the discovery that Lenin had a very great mind. I had assumed that he was a great man, but I had had no idea that he was also so great a thinker. Here is the record not only of a remarkable statesman but of an intellect powerful, flexible and creative. The union is arresting and far from common. Your statesman is perhaps rarely a person of original mind. I do not believe that Napoleon was such. How about Hitler? How about Mussolini? Possibly; but I "hae me douts." I have no doubts about Lenin.

He is all the more interesting because always and faithfully the humble follower and interpreter of Marx. There is something beautiful about this loyal discipleship. "The teaching of Marx is all-powerful because it is true," says Lenin. "It is complete and harmonious, providing men with a consistent view of the universe which cannot be reconciled with any superstition, any reaction, any defense of bourgeois oppression. It is the lawful successor of the best that has been created by humanity in the nineteenth century—German philosophy, English political economy, and French socialism." Happy the man who can write with warm enthusiasm like that about his master; and all the happier if, as with Lenin, the revered teaching lives for him so fruitfully that he avoids mechanical or doctrinaire repetition and receives from his master on the contrary the vital capacity of growth.

"We do not by any means," says he, "look upon the theory of Marx as something final and inviolable; on the contrary, we are convinced that it only laid the cornerstones of the science which socialists must advance in all directions if they do not want to lag behind events." Through the long series of Lenin's works, we can effectively watch him "advance in all directions," for his writings are never dissociated from the march of time. As the revolution gathers, breaks and proceeds relentlessly on its intricate way, he is always ready with subtle and agile adaptations of plan. His conditions differ drastically from those of his master. Marx wrote mostly in the calm of London life, albeit aware of ominous ripples, or temblors, which he registers sensitively as an instrument registers the slightest earthquake shock. But in Lenin's time the earthquake is on, and his writings, from the early nineties to the day of his death, furnish an obbligato accompaniment. That as the world crashes around him he should continue his concern with abstruse ideas is no less than a miracle. He succeeds; though once at least we find him grieving that in the heat of revolution it is hard to find time for philosophy.

It was while exiled in Siberia toward the end of the nineties that he took to philosophic studies. He is obsessed by them, he even neglects the beloved paper he is editing because of his "intoxication with philosophy." Later we find him going to London to bury himself in that staid sanctuary of learning, the British Museum, but mourning that he cannot secure Russian authors there. In 1906, he answers a man who has sent him from prison a book on empirical monism in "a loving letter—a long philosophical epistle which took up three notebooks."

The first volume of the Collected Works, *Materialism and Empirical Criticism,* is published at Moscow in 1909. He is not alone in his passion for abstruse thinking; enormous intellectual activity is going on among these Russians with their queer unfamiliar names. With many socialist thinkers, not Russians only, he is engaged in bitter controversy; they are the revisionists, the advocates of "utopian perversions," the deserters to the camp of bourgeois liberalism. His rage is far hotter against them than against the straight defenders of the status quo, and he and they get outrageously angry over the most abstruse differences of opinion. Was there ever another historic crisis in which ideas fought quite as consciously as armies? Possibly; wars in which such unseen combatants determine the issue are really the only interesting wars. The striking fact is that through the decisive years from 1905 on, the main conflict was not that on which eyes were fixed between emergent communism and old regime, but rather between the school which with Lenin followed the pure Marxian tradition, leaning with all its might on dialectical materialism, and the sundry liberal groups, tinctured with another ideology, which gave to Marxism only a halfhearted allegiance.

At first, Lenin tried to avoid a split. But in 1908, on the twenty-first anniversary of Marx's death, he issued a formal "Declaration of War." He won the battle; studying the alignment of forces on that battlefield of ideas in 1907 and 1908, one realizes how triumphant was the victory of pure Marxism; and the course which Lenin enjoined, amid violent dissents, is that which the ship of state in Russia as it enters calmer waters still claims to follow. Time, some would surmise, is taking its revenge, yet it is to be remembered that both Marx and Lenin were fully aware of the need for patience, and of oscillations in any historic process.

Be this as it may, in his every page, even the most abstract, can be felt the throb and sway of the great revolutionary movement. Beside Lenin the philosopher and wholly one with him, appears Lenin the statesman. The impression grows that he was three times more alive than other men:

> The intellectual power, through words and things
> Goes sounding on, a dim and perilous way.

But never is it diverted from its aim. There is something extraordinary in his capacity to relate each episode in the struggle to the entire dialectical process through which, following Marx, he construes history. I do not see how anyone can read him without feeling that Marxists, however one judges their ultimate theories—which I for one reject—have unprecedented understanding of the whole historic process, and power derived from their reading of the past to infer with uncanny accuracy the line desirable to them of present

action. An integrated and coherent conception of the way the universe behaves underlies their every decision, major and minor.

Lenin's essays, on fire with actuality, are written in the breathless heats when issues are still undecided. But some of them, in substance if not in style, about which we cannot judge, deserve to rank with such occasional and controversial writings as Burke's *Reflections on the French Revolution.* Will the time ever come when Lenin's *Selected Essays* shall be assigned in America as college preparatory reading? These writings live. I know few parallels with their combination of abstruse theory and practical insight. We find in his judgments no application of a rubber stamp formula, rather the revelation of a man groping his way through tangled and befogged circumstance with a trusted clue in his hands.

III

Shall we take an example? One of my silly surprises in reading Lenin has been his attitude toward the middle class. His basic position is of course that the time is ripe at last for proletarian revolt to initiate human freedom: "The class struggle of the organized proletariat" is the only force "that will deliver humanity from the ills which now oppress it." Now I had supposed—though the *Communist Manifesto* itself might have taught me better—that your genuine Marxian insisted on proletarian leadership as exclusive. Not at all. I had bulwarked myself against communism by inwardly asserting the values of the middle class.

Here in Lenin I find my pet arguments thrown back at me. It is in the book, *What Is To Be Done?,* dating from 1902, that his ideas are most clearly defined on this matter. In the middle of the nineties, advocates of what was called "economism," repudiating the political leadership of the intelligentsia, wrongly, as Lenin thought, placed exclusive reliance on economic reform to be secured under pressure of the trade unions. It is a situation recalling the days in our own country of Gompers. Lenin writes in rebuttal:

"The theory of socialism grew out of the philosophic, historic and economic ideas that were elaborated by the educated representatives of the propertied classes —the intellectuals." These last he insists are essential to the movement; he quotes with approval a remark of Kautsky, to the effect that it is quite untrue that socialist consciousness is a necessary and direct result of the labor struggle. On the contrary the workers, left to themselves, will never escape from "bourgeois idealism"—it must be remembered that Lenin has masterly insight into group psychology. Never are they likely to rise as a whole above the level of capitalistic ethic and motivation.

I bear in mind this reiterated conviction of Lenin's when I read a book like Strachey's brilliant *Theory and Practice of Socialism,* where the revolt of the proletariat as the only means of social salvation is ruthlessly hammered into the reader's head. Lenin invokes the same shibboleth—"the class struggle of the organized proletariat"; but even when the word "organized" is rightly stressed, he knows, and so does every American conversant with the A. F. of L., that it is useless at present to regard the trade union movement as a revolutionary force. Here is the source of his indifference toward all partial economic gains which leave the basis of capitalism undisturbed. Marx and Lenin take long views; until patiently fertilized by continuous communist contacts, "the proletariat"—that rather vague and evasive body—is unlikely to attain either breadth of vision or revolutionary ardor.

Who shall supply these needs—at least in the earlier phases of revolution—unless members of the educated bourgeoisie? "Modern socialist consciousness can arise only on the basis of profound scientific knowledge," and the vehicles of such science are the bourgeois intelligentsia. "The striving of revolutionary youth armed with social-democratic theories to reach the workers" —an effort arising quite independently of the spontaneous labor movement—must proceed till the two forces are fused. Very modern it all sounds.

Lenin differs sharply from some of his contemporary followers. Knowing that the middle class as a whole will be controlled by its own economic advantage, he yet leaves room for the escape of a minority from the chains of economic determinism. Here, as not infrequently in his writings, I find ideas kindred to those of previous thinkers. How does his opinion differ from the once famous thought of Matthew Arnold, whose "remnant," or "aliens," were to be the hope of the world? Lenin believed just as Arnold did that culture could in rare instances liberate men from class. And here was justification for the formation of a small carefully trained body cutting across all class lines; such a body as the Russian Communist party, composed of "Samurai," as, remembering H. G. Wells' best book, his *Modern Utopia,* I like to call them.

Is culture the only liberating force? A Christian mind takes a leap here. Could some, just a few perhaps, such people be furnished by the dynamic of religion, working through the churches? Even Reinhold Niebuhr, convinced as he is that "it is impossible to secure from Christians a voluntary sacrifice of rights on a large enough scale to build a new society," realizes that a Christian minority might play an important part. And have not minorities in the church again and again occupied the key positions?

This is an aside; Lenin would scoff at it. To return to him, I would like further to stress his conviction that the working masses must be educated to broader vision if they are to prove the chosen instrument of freedom. He pleads delightfully that far from being prepared exclusively for the class struggle, they be led to wide reading of all the best literature of the ages; I find myself wishing that his plea might be taken to heart in our labor colleges. And repeatedly he urges that they be trained to consciousness that they are not struggling for themselves alone. "Working class consciousness cannot be genuinely political consciousness unless the workers are trained to respond to all cases of tyranny —no matter what class is affected." The worker must feel that "the students and religious sects [sic], the mushiks and the authors, are being abused and outraged by the same dark forces that are crushing him." This

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inclusive political consciousness cannot be acquired from within the labor movement, it is to be reached only from the interrelations between all classes.

I must not illustrate further, though I should like to dwell on the liberal spirit in which Lenin treats one problem after another, with wisdom prophetically pertinent to our own day: for instance, the relation of the industrial to the agricultural classes and the discrepancy of their need; or the shifting relations of bourgeois liberalism to proletarian revolt. Constantly I realize in reading him that Marxian recognition of the dialectical process manifest in history can lead to imaginative statesmanship of a high order. I see in him a man who can both follow and lead, and who, like his master, can weave theory into the stuff of life.

So in my end is my beginning. I think it becomes all us complacent middle class folk to become conversant with his writings. I have said nothing of the ultimate question: How far can a Christian mind throw in its fortunes with communism? I will not close without stating my conviction that there is an impassable gulf. It seems to me that the old controversy about the eternity of matter, which wracked the medieval world, is simply renewed here in a fresh form; and I know where my convictions lie.

But this slight article is no place to open that great matter. Suffice it to say that the discriminating reader will find in Lenin a quickening mind, and such understanding of the flux and flow of force in history as he might look for in vain elsewhere.

You Can't Kill War Profits

By Alfred Schmalz

"IT IS a beautiful theory," said Secretary of War Woodring a few years ago. "I think actually taking the profits out of war in time of emergency and in time of war is far more difficult than writing it down on paper."

The secretary is right.

There will, of course, be those who see in these words of Mr. Woodring, taken from a hearing on proposed war profits legislation held in 1935, an attempt deliberately to block the desire of millions of Americans to have the profit taken out of war. Those, however, who have read the testimony presented at various hearings in Washington, and have familiarized themselves with the issues involved, are likely to agree with his plain statement. After long years of hoping for a plan which would eliminate war profits, little has developed to persuade us that our hopes can be realized. War will continue to be profitable, and probably extremely profitable, to the industrialists. Its cost in terms of real sacrifice will continue to be borne chiefly by those who give their lives at the front.

Victory Is All-Important

It is strange that so little hope is left us, when for all these years since the World War there has been so much interest in the subject. Why should this be? Is it because no group has pushed hard enough for this legislation? Perhaps. Yet there is another and a more accurate answer to the question. It grows out of the fact that when the national safety or interest is endangered, victory in war is more important than anything else, more important even than eliminating profits. Industrialists will not cooperate with the war department in the production of goods needed to prosecute a war unless they have assurance that a reasonable profit can be made from the production of those goods. As long as industrialists refuse to cooperate, the war cannot be won. But the war *must* be won. So the industrialists get what they demand.

There is your simple, unvarnished fact, the monkey wrench in any plan to eliminate profit from war. A profit-making peacetime industrial system is not going to be made into a non-profit wartime system, in spite of all the thunderings of patriotism and the pleadings of the broken, tortured bodies in the trenches. Call that selfishness, greed, anything you will. The fact remains that industry does not take kindly, even in a war emergency, to the elimination of profits. If we want the cooperation of industry in wartime—and what can we do without that cooperation?—then we might as well forget this talk about taking the profits out of war.

Limiting, Not Ending, Profits

That is, we can forget the war profits problem up to a certain point. It cannot be ignored entirely, because after all the soldiers at the front do lose their morale if they know that back home, where life is safe, there is unconscionable profiteering and high living. That doesn't mix well with the patriotism and sloganizing which sent them to the front, nor with their knowledge that all about them men are dying like flies, trapped. Some limitation upon profits there must be, simply to prosecute the war effectively. Says the war department to industry, "How about, say, six per cent?" Industry says, "Fair enough." Surely with profits on such an eminently reasonable basis the soldiers should be content to die!

Americans have concerned themselves with war profits legislation for two main reasons. In line with the demands of the American Legion and other organizations of war veterans, they feel that the burden and sacrifice of war should be "equalized," nobody profiting while anybody has to die. They also believe that the abolition of war profits will make for the abolition of war. But when even a legionnaire sits down to write an actual bill to secure that end, what happens? It is very easy to see what happens; you will find the evidence in all the proposed legislation of this sort.

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The first thing that happens is that the man trying to write the new law wakes up to the fact that he dare not deal exclusively with war profits while failing to keep a weather eye open to the problem of national defense. Suppose his law cuts out profit from war but in doing that loses the war? Most Americans would say without hesitation that it is better to have profiteering at home than to open the door to national defeat. Actually, therefore, when any non-pacifist writes a war profits bill, he must think all the time of the problem of national defense. That problem involves both the organization of a fighting force and the mobilizing of industry. If the war which may some day arise is to be won, then industry has to be induced to cooperate. If it will not cooperate except on a profit basis, dare the legislator include in his war profits bill too drastic a provision for eliminating profit? The answer is plain. He "allows" industry a "reasonable" profit.

Said the late Secretary of War Dern: "It seems highly important that profit be limited if not eliminated in war. Nevertheless, this worthy undertaking must not be allowed to assume any form that will hamper, cripple or destroy the more vital thing of producing the necessary war materials when they are needed. The preservation of the country must come first."

The war department declares that it is interested in war profits legislation. Its first concern, however, is the mobilization of industry and man-power, which it proposes to accomplish through its Industrial Mobilization Plan, part of which will come before Congress soon in the Sheppard-Hill bill (S. 25 and H.R. 1954). Section 9 provides for a 95 per cent tax "of all income *above the previous three year average.*" This allows for a five per cent war profit, at least.

Plenty of Profits Remain

In hearings on the McSwain war profits bill in 1935, similar to this one now pending, Lieutenant Colonel C. T. Harris, testifying for the war department, was asked, "Have you figured out on what basis you will allow profits to industry?" He replied, "We figured the profit at six per cent on the plant investment for the portion of the plant used." Business men who had been consulted, he added, approved of that figure.

Industry need not worry. It will have its six per cent profit. It may have even more. Senator Gerald P. Nye has pointed out that the vagueness in the contract forms prepared by the war department would make possible much larger profits. Contracts which provide for payments on a "cost of production" basis are especially susceptible to producing rich yields for companies whose bookkeepers are adept at figuring "overhead." When it comes to figuring out costs of production, the government must, in the final analysis, accept the estimates made by industry itself.

But, someone will say, can we not trust industry to cooperate patriotically? Will not the leaders of business agree voluntarily to sacrifice profits for the sake of equalizing the burdens of war? One cannot answer with a categorical no. But if our experience in the World War is to be determinative of policy in any future war, we can have little reason for thinking that industry will cooperate except on its own terms. If industry holds out for its price—and it did in 1917-18—then there is ultimately nothing for the government to do but agree to it, even though the government may threaten to conscript industry or to commandeer it. The well-worn story of the Old Hickory powder plant is worth telling again.

When Industry Goes on Strike

The government wanted a new powder plant built. It asked the du Pont Company to undertake the work, offering to pay "every dollar of expense," to advance one million dollars on account of profit, and to pay additional profit as determined by arbitration. This offer was rejected by the board of directors on the advice of Pierre du Pont, who wrote, ". . . we cannot assent to allowing our own patriotism to interfere with our duties as trustees" for the stockholders. At the time Mr. du Pont was one of ten largest holders of the company's common stock! The government threatened to build the plant itself, for as Colonel Harris testified it was one of the tensest moments of the war. But finally it had to yield. A contract was signed with a subsidiary of the du Pont Company, which made a profit on the operation of the plant for about four months amounting to $1,961,560. If the war had continued, the profit per year would have been about 15 million dollars.

"These strikes by industry," said the Nye munitions investigation committee, "were an important feature of the last war. But the evidence reveals only occasional instances because in general industry got what it wanted without having to resort to any such drastic tactics. There was no occasion for it to strike. If the wartime controls should ever begin to bite rather deeply into profits, the use of this weapon would undoubtedly increase."

It is a ridiculous situation. The government can send men to the front, taking away from them their jobs, their futures, often their lives, but it cannot whip industry into line. The war department may threaten industry, but finally it must woo it. It frankly says that in the next war it intends to "depend for enforcement [of its orders] upon the popular morale and collective patriotism." Commenting on this the Nye committee said: "It has been shown that the government cannot necessarily get a fair deal from industry by depending on voluntary cooperation. Yet it has no other alternative."

Recently General Hugh Johnson, who represented the army on the War Industries Board in 1917-18, referring to the inevitability that the people who stay home will make "many times more money" than the men who are drafted into the service, said that this situation "is hideously cruel and unfair but to an extent it is unavoidable. In the next war this country will go a long way to regulate it—but it cannot abolish it. It is part of war and war is the most hideously cruel lunacy that afflicts the human race. We won't escape even this incidental cruelty and unfairness until we wipe out war."

The general is right. The only way to eliminate war profits, short of socializing all industry, is to abolish war.

'The Shape of Things to Come'

By H. G. Wood

IN THE first article in this series, Sir Walter Moberly suggested that the choice before us lies between three possibilities. "Either the 'crash' will occur; or the world will go pagan; or there must be a genuine Christian revival." Professor Toynbee outlined the two pagan faiths (the nationalist faith in a tribal God and the communist faith in a godless humanity) whose conflict is likely to precipitate the crash and whose triumph may for the time replace our present semi-Christian civilization by one that is purely secular. Last week Professor Jessop argued that only the retention of the Christian view of man can save us from either the anarchy of selfish individualism or a servile surrender to the totalitarian state.

We are to think now of history. What lessons can we draw from the past, whether of warning or of hope? Can we still believe, as Herbert Spencer believed, in a steady evolutionary process carrying us not only onward but upward? If this belief be baseless, may we still hope for progress? What do we mean by progress and how shall we measure it? Is it the same thing as the coming of the kingdom of God? John the Baptist and Jesus called men to repent, because the kingdom of God was at hand. What did this proclamation of the kingdom mean then, and what does it mean now?

A Turning Point in History

Is Sir Walter Moberly right in insisting that three main possibilities are open to us, and that we have to choose? I believe he is. We feel ourselves to be at a turning point in history, and we realize that history is the sphere of man's responsibility. As we decide and act today, we help to determine the conditions under which generations yet unborn will be obliged to live.

If our decisions make a difference, it is unlikely that progress is assured and inevitable. At least our part in progress is not assured. An organization or an institution may fail to adapt itself. Like individuals, societies may fail to rise to an occasion. A church or a nation, a party or a class may be blind to the signs of the times, and may not recognize the things that belong to their peace. Through hesitation and lack of faith, a community may sink to a lower level of civilization or even pass out of existence.

It must be remembered, however, that a period of decay for a mature people may be a period of advance for a new people. The years of confusion and bloodshed which saw the settlement of Angles and Saxons in this country brought degradation to the Romanized Britons, but opened the door of progress to the invaders. So it is possible that in the confusions and conflicts of the present day, new peoples may be advancing, while others decline. But if this be so, can we speak of progress in general? Does history exhibit to us the steady advance of mankind or is it the pageant of successive civilizations that rise and fall, the record of the vanished pomps of yesterday?

Certainly, it cannot be said of mankind as a whole that every day and in every way we become better and better. Not only is the torch of civilization handed from one people to another, but it also gutters in the process. The Dark Ages were really dark. The flame burned low. There was loss, which was only slowly and painfully repaired. Moreover, advance in one direction is often and indeed usually offset by arrested development or decay in another. Many are familiar with the fact that Charles Darwin's devotion to his scientific inquiries cost him the loss of his power to appreciate music. So it may be with generations. Our technical advances tend to destroy arts and crafts, which required skill and made work a joy. Scientific specialization may involve the failure of poetic inspiration. The cult of speed makes us restless and nervous, less capable of deep and quiet thought. The multiplication of material comforts may undermine our capacity for moral adventure. We cannot lightly speak of the all-round progress of humanity.

No Steady Progress

How did men come to entertain this idea of the progress of humanity? Victorians found support for it in the theory of evolution. But biology gives us no ground for believing that mankind as a whole must progress, and it gives us no adequate standard by which to appraise human progress. For biology is concerned primarily with health and strength. This gives us a standard for progress. To transform a C3 population into an A1 population is certainly progress, but it is not all that we mean by progress.

In the modern world, the idea of progress depends more on the astounding development of our control over nature, and the confidence of our scientists that the process is only beginning. The external conditions of human life have been transformed in many respects by technical advances and scientific discoveries. And though these advances and discoveries are applied and exploited unevenly, yet we believe they are destined to affect the life of mankind as a whole. This is genuine progress, and more and more it tends to become universal in its embrace. Yet we are aware that this is not all that we mean by progress. Technical progress, especially in industry, does not necessarily mean a better life for those most nearly affected by it. As I remember a speaker at the Cambridge Union observing in my undergraduate days, "You do not elevate the African worker morally by lowering him physically into the mines." And I might add, we are not better or happier men than Aristotle because we can switch on the electric light and he couldn't. Progress, to be genuine and assured, must be moral and spiritual.

The idea of progress for mankind is closely bound up with Christianity. The gospel is good news for all men. This universal appeal to the gospel gives rise to the idea of a history of mankind. There are events

which affect all men. "As in Adam *all* die, so in Christ shall *all* be made alive." Moreover, Christianity is a religion of fulfillment. It is the culmination of a revelation that had been given bit by bit and in diverse fashions to the prophets. Looked at from another angle, the coming of Christ appears as an unexpected intervention at the moment of man's need and failure.

> When all was sin and shame,
> A second Adam to the fight
> And to the rescue came.

In either case, the Christian event is related to the past. In its nature Christianity involves an interpretation of history.

For the Christian, the life and death and resurrection of Jesus form the center of history. The letters B.C. and A.D. represent the true division of time, into the ages that lead up to Christ and find their meaning in him and the ages which find their guidance and inspiration in the hopes that are sustained by the Christian faith. For the coming of Christ is the source of an undying hope. The first Christians entertained visions of the end of history, of a last judgment and Christ's reign on earth, visions which have been described as the dreams of the new humanity after its baptism. The ground of such hopes is the wonder of God's intervention in history in sending his Son. What God has begun, he will surely accomplish. And whenever the conflict has been tense and the outlook dark, Christians have returned to this hope of a second coming, which hope is one form of faith in Jesus as Lord and in his final and complete triumph.

But the Christian hope takes other forms. Christianity puts before us a goal and points the way to it. The goal is the society where Christ is all in all, the beloved community in which men see eye to eye in truth and stand shoulder to shoulder in love. To comprehend with all saints the love of God—this is the aim of a transformed humanity, and such comprehension is not purely intellectual and contemplative, it is bound up with active obedience and creative experience. "Now are we God's children and it does not yet appear what we shall be."

Christian and Communist

How then does the Christian hope compare with the communist, and how does the Christian interpretation of history compare with the Marxist? Both Christian and communist hope for a classless society, though they may not mean exactly the same thing by it. Both hope for a social order from which class divisions and class war have been banished. Both hope to see the end of oppression and degrading poverty. The communist attempts to reach this end by measures of social uniformity, imposed by force and eventually dependent on habit and a carefully guarded education. The Christian looks for a fellowship whose spirit is freedom and which will undermine divisions alien to itself, while recognizing and working through the rich variety of gifts which may be found in differences of sex, status and occupation, nationality and race, tradition and culture. To the communist, collectivism, the common ownership of property, is almost an end in itself, and its thoroughgoing application is held to be necessary to the realization of the classless society. To the Christian, collectivism is a matter of expediency, a method to be applied in particular directions rather than universally or generally enforced.

Christian and Marxist differ in the grounds of their hopes. "For us," says Marx, "communism is not a condition of affairs which 'ought' to be—not an 'ideal' end in correspondence with which reality is forced to shape itself. When we speak of communism we mean the actual *movement* which makes an end of the existing order of things." A better order of society is for the Marxist the inevitable outcome of natural forces—not, as it is for the Christian, something which God makes possible by the order of nature, but which depends for its realization on our faith and self-discipline. The confidence of the Marxist reposes on the nature of things. He starts from the social importance of the production of wealth. The methods of producing wealth create of necessity different forms of social organization. Changes in these methods inevitably produce social changes.

Marx Deceived Himself

At the beginning of history, the Marxist assumes a primitive communist society. From this state of innocence men fell through acquiring new tools. New ways of exploiting nature led to private property, to the division of society into classes, and to the exploitation of human labor. Marx traces through history the division of society into an exploiting and an exploited class, owners and slaves, lords and serfs, capitalists and wage-earners. But the attempt to use our modern technique of wealth production in the interests of a comparatively small class of capitalists will lead to disaster. The powers of production will not be fully used. Science will be frustrated. And the actual use of man's technical resources will be chaotic and issue in the paradox of poverty and plenty. Then the proletariat, the class which bears all the losses and receives none of the benefits of the present mode of production, will sooner or later rise in revolt and establish the higher communism, an order of society without classes, without private property in capital, using man's powers of exploiting nature for the benefit of all.

The Christian cannot share the Marxist's confidence; Marx deceived himself when he imagined communism to be a natural necessity. His familiar saying, "The philosophers have only interpreted the world in different ways: the point, however, is to change it," is misleading. The world is changing anyhow. The point is, not to change it, but to change it for the better. Change is inevitable; progress is not. Communism will only come when men desire it and are convinced that it ought to be. One great obstacle to the spread of that conviction is the Marxist faith in and practice of revolutionary violence.

The Marxist persuades himself that intensified evils will turn into their opposites. An intensified class war will produce the classless society. One more violent revolution, and we shall enjoy social peace. One more spell of ruthless repression and arbitrary authority,

and we shall enthrone humanity and justice forever. Our generation has heard something like this before. We have been through a war to end war. Somehow it misses fire. The Christian heard something like this long ago. "Again the devil taketh him on to an exceeding high mountain and showeth him the kingdoms of this world and their glory, and saith to him, 'All this will I give thee if thou wilt fall down and worship me.' " The Marxist revolution may establish some kind of communist society. It will not be the kingdom of God.

A Present Reality

For the kingdom of God is not a purely future event. It is a present reality with a transforming power, and men's response to its advent has not been fruitless. The Christian cannot look at human history and see in it nothing but class conflict. The past of Western civilization has not been utterly base. The disinterested love of truth on which science depends is not the foible of an academic leisured class. The reverence for personality, which secured the emancipation of slaves and which underlies the civil and religious liberties of this country, is not a bourgeois prejudice. These are essentials of the good life, already in some measure realized where men have remembered that they are made in God's image and may be his sons. The pagan philosophies with which great peoples are being indoctrinated today imperil both the love of truth, which is the life-blood of science, and the reverence for personality, which is the safeguard of individual liberty and social justice. The citizens of the kingdom will refuse to surrender the insights already won.

We need not wait for a catastrophic revolution before we enter the kingdom—we become its citizens when we trust the love of God and exhibit to our neighbors a love on which they can depend. The communist revolution apparently cannot inspire trust in its own agents. Only as men enter the kingdom can we overcome the deep distrust of one another of which Professor Jessop wrote last week. Each individual in each generation may enter the kingdom, and yet each succeeding generation may hope to mold the social order closer to the Christian ideal. But the way forward must correspond with the ideal itself. The kingdom of truth and mercy cannot be established by cruelty and lies—Christ is the way as well as the goal.

John the Baptist spoke of the coming of the kingdom in terms of judgment. Jesus spoke of it in terms of opportunity. In the present crisis, the kingdom of heaven is at hand and the proclamation is a warning and a hope. A vague sentimental Christianity will miss the opportunity and court disaster. An informed courageous Christianity may avert the crash and lift the life of nations to a higher level. According to our faith will be the shape of things to come.

BOOKS

Exploring Philosophy

FIRST ADVENTURES IN PHILOSOPHY. *By Vergilius Ferm. Charles Scribner's Sons, $2.00.*

THE TEACHER looking for good material to interest the present generation of undergraduates in philosophy is hard put to it. His students have nearly all come from an intellectual environment where the vocabulary and specific problems of philosophy are unfamiliar and it is more than likely that they have grown up in one or the other of the two popular prejudices: philosophy is either useless or dangerous. On the other hand, he is not helped by the mass of available books. A combination of powerful forces has conspired to keep most American philosophic writing super-academic and esoteric. It has been almost exclusively the possession of graduate schools, produced by graduate professors eager to maintain the school's reputation for profundity, or by instructors ambitious for promotion to graduate status. The economic motive has supplemented this, for to produce an unreadable book has been too often a requirement for advancement. Graduate professors have been relieved in teaching load for "creative labors" while the liberal arts instructor has been loaded with such routine as to completely forbid such work.

Professor Ferm is a teacher in a liberal arts college, previously known to the writer only as the editor of a notable series of essays in theology *(Contemporary American Theology)*. I took up his *First Adventures in Philosophy* with eager anticipation. The reader will not be disappointed in the 101 pages of real introductory material he has given us. He defines philosophy, its spirit and methods, and its relation to the sciences and religion with admirable clarity. One wishes he had gone on from there in the same style with two or three problems, such as causality, the body-mind relation or the nature of knowing, and elaborated them against the background of all our contemporary scientific thought; but instead he has given us more than four hundred pages of closely written summary of all the important problems and schools both historical and contemporary. Professor Ferm knows that the average student will have but one course in philosophy and apparently he means to see to it that he is exposed to the whole works in that time. It is all here from Plato to Boodin and from the "water materialism" of Thales to the biotism of Bergson.

A well known teacher once said to this reviewer, "Come in some day and I will give you Kant's *Critique of Pure Reason* in twenty minutes." I never went because I took for granted that it could not be done and that the remark was merely facetious. But here it is in ten pages (reading time, nineteen minutes!) But one wonders just what sort of adventurous thrill the student who is dipping into philosophy for the first time will get out of it.

Contemporary writers of such books seem to be obsessed with a passion for classic names and eras and schools. Combine this with the notion that the teacher's personal opinion must be concealed behind a carefully balanced diet of historical answers to problems and the result is endlessly technical and confusing to the beginner, and the philosopher inevitably wears the brand of pedanticism. Many of the classic documents of philosophy which are commonly reserved for advanced students are simpler and more thrilling as a first adventure because they drive directly at some problem.

The reviewer knows that what thus seems to discount Professor Ferm's book to him may highly recommend it to others.

The work has genuine merit. It represents prodigious scholarship and careful exposition throughout. There is not one shoddy or careless passage in the book. It is enlivened by a fine facility for apt analogy and figures of speech, as when the writer says that positivism "sets up a lens of extreme sensitivity and adjusts the focus to the here-and-now realities of experience, blurring into disregard any hinterland of ulterior explanations." A few differences of opinion on matters of interpretation are of little consequence. It is difficult to place any sort of label on the author, he has been so thorough and fair in presenting points of view. Yet he has not entirely concealed his own philosophy and one feels that he is on the side of the angels among contemporary philosophers.

Churchmen will be interested in the fact that here we have, in a time when the tendency has been for philosophy teachers to draw their background and inspiration largely from science, a teacher of philosophy who is evidently thoroughly grounded in religion. In a chapter on "Religion, Theology and Philosophy" he makes a new and vigorous attempt to define religion without reference to a God concept. Religious experience is "a vital adjustment to w(W)hatever is reacted to or regarded implicitly as worthy of serious and ulterior concern." Although the argument is ingenious, there is some doubt about the author's having escaped his own criticism that a definition must not be too vague. The difficulty lies in the word "ulterior." This word is preferred to "ultimate" because the latter smacks of finality and absoluteness. The author even argues that "a prize fighter might . . . be religious if he became vitally adjusted to his boxing gloves and gave his profession serious concern . . . provided the professional pugilist reacted to these gloves and to his profession in a way which could be regarded as of ulterior interest."

This seems a bit academic. The philosopher will have none of the common finality or absoluteness associated with religion because it smacks of Hegelian metaphysics; but the common religious person, however primitive or humble, knowing nothing of absolutist metaphysics, bows in homage and worship before a shrine, image or abstract idea, just because for him, practically, it has the value of finality or absoluteness in regard to the present need. Academic criticism of traditional religious concepts would be greatly mitigated and the present definition of religion cleared of obscurity if it could be realized that the terms of finality in traditional religion are practical in their significance even though speculative in their elaboration by theologians.

ALBION R. KING.

Pacific Melodrama

THE MAN WHO BUILT SAN FRANCISCO, A STUDY OF RALSTON'S JOURNEY WITH BANNERS. *By Julian Dana. The Macmillan Company, $3.50.*

BILLY RALSTON was the man—William Chapman Ralston. It is an overstatement to say of him, or of any other man, that he built San Francisco, but Ralston deserves it as much as any. He started for California in '49, after seven years of clerking on Mississippi steamboats, but lingered a couple of years in Panama and for four years more commuted between the Golden Gate, the Isthmus and New York, organizing and operating a profitable transportation business. He became engaged to a granddaughter of his business enemy, Commodore Vanderbilt, (against the commodore's protest, of course) but she died. His first partner was San Francisco's early mayor, Cornelius Garrison.

For twenty years Ralston was a banker in San Francisco, and during more than half of that period the leading banker and perhaps the leading citizen, until in 1875 his financial structure toppled and he himself found death in the bay, by suicide or accident. Meanwhile he had been a potent supporter of the union cause during the Civil War, helped to keep California on a gold basis in greenback days, been mixed up with William Walker in the Nicaraugua filibuster, promoted the first steamship line to China, backed Huntington and Stanford in the railway linking California to the East, worked his way into financial control of the Comstock lode, and built the Palace Hotel, the California theater and the baronial country-seat of Belmont. He made millions in a ruthless time, but he was never wholly at ease with the cave-men of finance. He was too much the public-spirited citizen, the generous friend and the "good fellow." His only really dirty deal was the blocking of Sutro's tunnel at Virginia City. He was at the head of almost every "citizens' committee" for any worthy purpose. He was a regent of the University of California and its "executive head" pending the appointment of its first president, and he persuaded James Lick to build his observatory.

After Ralston's death his partner, Senator Sharon, gobbled his estate, including Belmont, and there Sharon established his mistress, Sarah Althea Hill—who died last week after fifty years in a California insane asylum. (See the March 1 issue of *Time* for the lurid last chapter of this splendid and tragic tale.)

It is not surprising that, in the story of a life set against the background of the bizarre and incredible town that San Francisco was in Ralston's time, the background should persistently push into the foreground. Mr. Dana has drawn heavily upon the local press of the period, including the poisonous cleverness of Ambrose Bierce's *Town-Crier,* which out-Winchelled Winchell before Winchell was born. From this and other sources he has assembled materials which, even when thrown at the reader with no other arrangement than chronological sequence, constitutes a breathtaking pageant of the most exciting city that ever existed on this continent.

W. E. G.

Books in Brief

GIVE US THIS DAY. *By Louis Zara. Bobbs Merrill Company, $2.50.*

Charles Brabant, a thoughtful, sensitive youth, follows the trade of his father and becomes Brabant, the baker, but his inner life is developed through the influence of his Uncle Henry, a dreamy, improvident idealist, who is conducting a seemingly hopeless search for a genuinely honest man. Through all his vicissitudes, Charles maintains a sturdy integrity and dies as he has lived, the baker of a good, honest loaf. Although the novel has not quite the power of the author's *Blessed Is the Man,* Mr. Zara has given us an excellent picture of middle class life.

WITHIN THAT CITY. *By Arnold Lunn. Sheed & Ward, $2.50.*

This is Mr. Lunn's second volume of Catholic apologetics in the short time since his submission to Rome. The first was *Now I See.* Having now had time to look about him a little more, he tells how the city of his choice looks from the inside. Obviously his purpose is to recommend it to his readers as a place of permanent residence. It is a bright and entertaining book, with personal and anecdotal touches. As a discussion of the issues which it raises, it leaves much to be desired. The chapter entitled "Catholic Intolerance" is an example. It argues that Catholic refusal to engage in joint public worship or union conferences with non-Catholic churches is not intolerant, because it is the logical consequence of the Roman position, and "no man can be accused of intolerance merely because he draws a logical conclusion from a belief which no man could be accused of intolerance for accepting." Fair enough. But if there is to be any argument about Catholic intolerance—and remember that it was the author, not the reviewer, who brought up the

subject—then it must deal with sterner matters than conferences and common worship; it must consider whether enlisting the police power of the state to suppress dissent and to limit freedom of religious thought, teaching and worship, wherever the church is strong enough to secure such cooperation from the state, is also a logical conclusion which cannot be called intolerant. It would be rather more frank to say, with Dr. John A. Ryan, that the policy of the Roman Catholic Church in such matters "*is* intolerant, but not therefore unreasonable," because the church has the rights that belong to truth and error has no rights at all. But Dr. Ryan, in that passage, is writing clearly for the indoctrination of Catholics, while Mr. Lunn in this book is writing smoothly and persuasively for the conversion of Protestants.

CORRESPONDENCE

The Quakers in Spain

EDITOR THE CHRISTIAN CENTURY:

SIR: The past several months have seen a rising tide of sympathy in America for the war sufferers in Spain. This is not necessarily an expression of partisan loyalty or a desire to aid one party against another. Rather it is an outpouring of Christian love for all human beings who sit in darkness. Thus Spain's tragedy becomes America's opportunity to restate spiritual truths in terms of practical action.

Recently the American Friends Service Committee sent Sylvester Jones to investigate conditions in Spain. His report of 150,000 refugee children needing food in loyalist Spain, and of 30,000 war orphans without adequate clothing or medical supplies in the care of the insurgents, has resulted in the organization of a nonpartisan Spanish child feeding mission, similar to the Friends' service to starving German children following the war. The task is more than humanitarian relief. It is a positive demonstration of the way of love and peace in a country torn with hatred and war.

While initiated by Friends, Mennonites and members of the Church of the Brethren, the three historic peace churches of America, the cause of nonpartisan relief properly appeals to all Christian people for support. The Federal Council of the Churches of Christ in America and other religious bodies endorse the project.

Friends Service Committee, Philadelphia, Pa. CLARENCE E. PICKETT, Executive Secretary.

Trotsky and the Moscow Trials

EDITOR THE CHRISTIAN CENTURY:

SIR: You are under no compulsion to comment on the Russian treason-sabotage trials, but you are under compulsion to take counsel of logic, common sense and fair play in making such comments. The writer of these lines is neither a Stalinite nor a communist, and has no prejudice to feed or ax to grind. He begs to say that your remarks on Trotsky's demands and denials are below, far below, the standards of reasoning and accuracy habitually applied by your able and enlightened journal.

The soviet government's case against the defendants in the Moscow trial has not been seriously weakened—and certainly not "discredited." The facts you refer to are either not facts at all, or they are quite unimportant. Read the *New Masses* of March 2 and you will find satisfactory explanations of the supposedly conclusive disproof of the existence on a certain date of a Bristol hotel at Copenhagen. There is a *cafe* called Bristol, and a hotel called Kobenhaven had a common entrance with the Cafe Bristol. Even the name "Bristol" had not been removed from the electric sign above the entrance to the new hotel. These interesting facts are taken from a Danish Communist paper.

The refutation of the statement concerning a visit to Trotsky in Oslo by Piatakov is also disposed of by quotations from Norwegian newspapers—conservative and others.

But, in truth, these assertions and counter-assertions are of little importance when weighed in the balance with the obvious considerations of common sense and simple logic. The notion that the Moscow trials were "frame-ups"; that the defendants had been tortured, or drugged, or hypnotized into making their confessions; that the court was dishonest, subservient to Stalin and carrying out his arbitrary, fiendish orders and merely ridding him of heretical opponents—this notion is too fantastic and too childish to appeal for a moment to a truly sober or impartial mind. The chances are that Stalin had as much to do with the actual course of the trial and verdict as you or as I had. The defendants were undoubtedly guilty; the trials were more than fair—they were humane and generous to the defendants; their confessions were genuine and inherently probable; they were egomaniacs and fanatics, followers of Trotsky, a notorious egomaniac and wrecker. His own writings convict him of vanity, arrogance, folly and utter disregard of facts. He denounces the popular fronts of France and Spain; he denounces Blum and his policy of cooperation with other anti-fascist and anti-imperialist and reactionary groups; he hysterically and insanely calls for "world revolution," and is willing to destroy the Russian regime because it is not the sort of regime he would lead and direct if he were in power. The reactionary and plutocratic press is using Trotskyism to discredit the Russian regime; the sudden interest of Hearst in abstract justice for Trotsky is funny enough to cause wooden Indians to break out in uproarious laughter. The Christian Century should not be humbugged by the poisoned propaganda of the bitter enemies of socialism in Russia.

Chicago. VICTOR S. YARROS.

The No-Foreign-War Crusade

EDITOR THE CHRISTIAN CENTURY:

SIR: April 11 will be observed widely throughout the United States as No-Foreign-War Sunday. This participation will be part of the no-foreign-war crusade, which is being promoted by the Emergency Peace Campaign as its fourth cycle, with Admiral Richard E. Byrd as honorary chairman, and Harry Emerson Fosdick as chairman. Two significant criticisms are being directed toward this crusade. Many absolute pacifists are deploring its half-way character and are urging that the slogan "no-war crusade" be substituted. The charge is also being made that the crusade will be isolationist in effect, that it will tend to strengthen the convictions of citizens of this country that we will do well to let Europeans and Asiatics "stew in their own juice."

Supporters of the crusade call attention to two significant facts: first, countless Americans who would feel obliged to support their government in waging war against an invader of our own soil are nevertheless insistent that we keep out of war in Europe and Asia. And second, there is little likelihood of this country being called upon to take up arms within the next few years to repel an invader, but there is an ominous possibility that we may be drawn into a general European or Asiatic war. If therefore sufficient unity could be secured to keep our government from engaging in war on the other side of the Atlantic or the Pacific, there would remain only a slight possibility that we would go to war at all. For this reason many extreme pacifists are enthusiastically supporting the crusade.

The members of the council of the Emergency Peace Campaign are overwhelmingly opposed to isolationism. They point out that this crusade offers a superb opportunity to demonstrate to the American people that if they desire to keep out of war in Europe and Asia they must support four proposals: (1) help to relieve economic distress in other lands and thus ease economic tensions by opening the channels of trade; (2) strengthen international agencies of justice, including membership by the United States in the world court and in the League of Nations on terms that are consistent with the Briand-Kellogg Pact and that safeguard the

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right of this country to refrain from armed action in foreign lands; (3) avoid a race of armaments by changing the military and naval policy of this country from one of preparedness to fight anywhere on earth in seeking to protect American life, property and interests to a policy of preparedness to defend our own soil only, as a first step toward total disarmament; (4) complete the adoption of a program of mandatory embargo against the sale of war implements to all belligerents and of a mandatory embargo against the sale of oil, cotton, iron and other war materials in excess of normal peacetime requirements, sales being permitted up to the limit of a quota based upon a five-year average on condition that these commodities be paid for in cash and carried away in ships of other countries than the United States. The no-foreign-war crusade is isolationist only in the sense of being isolationist-from-war in foreign lands.

Ministers and teachers and leaders of young people's societies who desire to observe No-Foreign-War Sunday on April 11 may secure a free 48-page handbook and a discussion outline with ample factual data from the nearest area office of the Emergency Peace Campaign, or from the national office of the E.P.C. at 20 South 12th Street, Philadelphia.

Philadelphia, Pa. KIRBY PAGE.

Answers That Don't Shatter

EDITOR THE CHRISTIAN CENTURY:

SIR: From the description given by Moberly and Toynbee the church is in a bad way before the new paganism. According to the two writers, the communistic-fascistic paganism has a clear cut message for the times; it knows what it wants and how to get it. We answered, "Fine! We like a foeman worthy of our steel." Then we examined the case for that old campaigner, the church of Jesus Christ, and we were left with a feeling that the church is indeed "an old religion which has had its chance and failed." The new paganism seems to have all the performance to its credit, while the spokesmen for the church are content to deal in large adjectives and mouth-filling phrases, instead of producing results.

We are told that the church has three "shattering answers," but the only thing shattered is the hope of the reader. First, it seems that two thousand years is not long enough to prove the power of Christianity, and we wonder how much time the church would need. Then, the church has produced prophets and saints in the past. But the instances given are so far in the past that we cannot check up on them, and in the period we can check up on, the quarter of a century since the World War started, there has been no outbreak of sainthood. What prophets and martyrs have appeared have come from the home of the new paganism, Russia. So have all the lasting performances.

To one trying to read Toynbee impartially, the new paganism is a courageous attempt to handle a situation after a thoroughly pagan economic system has broken down, and no appeals to a past which no one can check up on, and no futile "ifs," and no calling of ugly names, can be convincing to people who feel that civilization is breaking up under their feet.

Baptist Church, E. A. KELFORD.
Eaton Rapids, Mich.

Neutralize the Philippines!

EDITOR THE CHRISTIAN CENTURY:

SIR: I was pleased that Mr. Fey should bring the military situation in the Philippines so well before the American public at a time when the chief civil and military authorities of the islands are in this country lobbying, as Mr. Fey suggests, for "Gold for Guns." During my recent six years of teaching in the islands I heard people speak on a number of occasions of the futility of the United States trying to hold the 7,083 islands against any world power. If the United States cannot do it, how is an independent Philippines to accomplish it? What can an independent Philippines, whose annual budget equals the cost of a single warship, do to defend itself against a first-class power? Why, therefore, spend millions to defend the islands when American military authorities have admitted that it cannot be done?

The futility of such an attempt would seem to indicate that other means of securing a guaranteed independence should be adopted. Precarious as this may seem, things being as they are today, it would accomplish as much as a resort to arms. At the same time it would assure greater political and social freedom than the islands are likely to have under a strongly centralized military regime. It would save the islands an untold expense, at the same time ridding the country of a spirit of militarism which is sure to creep into the national life.

Lake Forest College, DONALD D. PARKER.
Lake Forest, Ill.

The Question Box

What is the explanation of the New Testament references to glossalalia, or speaking in other tongues? I meet people who are troubled because their relatives or friends have joined sects where this is practiced. People are puzzled and desire a clear and satisfactory explanation of the phenomenon. Was the speaking with tongues as described in the New Testament a divine gift or a pagan importation into the Christian community? G. W. C., Orofino, Idaho.

THE earliest and most authoritative treatment of the entire subject of spiritual gifts, including that of "speaking with tongues," is found in Paul's classic statement in 1 Cor. 12 to 14. Every other reference to the theme must be interpreted in the light of this primary utterance, into the midst of which is inserted his supreme message on love as the greatest of the bestowments of the Spirit. His thesis is that all abilities which minister to the enrichment of the life of the Christian are gifts of the Spirit. Whether they are maturity of judgment, information, faith, healing abilities, powers of other sorts, preaching power, the wisdom to discriminate between true and false spirits, various sorts of tongues, and the interpretation of tongues, they all proceed from the same divine source. And like the members and functions of the body, they are all normal and of value. But of all of them love is superlative.

Going further into the distinction between preaching and speaking with tongues he points out the far greater value of the former. The one who speaks with tongues speaks to God alone, unless he interprets his words to his fellow worshipers, or is interpreted by someone else. He who preaches helps the entire assembly. It is clear that the speaking with tongues, which appears to have been an ecstatic, emotional, ejaculatory sort of utterance, which disclosed an excited and rapturous state of mind without any value as either instruction or exhortation, was esteemed by the members of the Corinthian church as a showy and impressive exercise. Against the ambition of his brethren to overindulgence in this form of participation in the worship the apostle cautions them, insisting that although he himself speaks with tongues on occasion, he much prefers the intelligent, instructive way of joining in the worship, and would rather speak five words that could be understood than ten thousand in a "tongue." From this clear and descriptive passage it is evident that the phenomenon of speaking with tongues had nothing to do with the ability to use foreign languages.

The other passages in the New Testament which refer to speaking with tongues seem to be based upon this type of experiences in the churches as in Acts 10:46, 19:6, but assume in some instances, such as Acts 2:4-13 and the doubtful end of Mark, that the use of other languages is implied. This is a natural inference of the writers in cases where their sources mentioned the speaking with tongues. If the apostles were actually able to make use of other dialects, incidents of the sort would be expected in the narratives of their missionary work.

The emotional phenomenon of speaking with tongues is recorded in the history of Montanism, Jansanism, and the Irvingites, and is claimed by certain modern cults. The subject is discussed by D. A. Hayes, *The Gift of Tongues,* Irving F. Wood, *The Spirit of God in Biblical Literature,* and in articles on "Tongues" in the encyclopedias and Bible dictionaries.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Catholics Stress Lay Leadership

Convention Also Urges Attention to Economic Reform—Presbyterians Elect United Church Leader

(Correspondence from Toronto)

TORONTO, March 10.—A very significant convention was held here under the auspices of the Catholic Confraternity for the Study of Christian Doctrine. Two distinguished visitors from the states of the Middle West assisted. One of these, a bishop, told of parishes in his diocese where nearly the whole adult population had been organized in small groups of a dozen members under lay leadership for the study and discussion of Christian doctrine. These groups seek to train their members not only in the knowledge of Catholic doctrine, but also in the ability to set it forth apologetically and to defend it in the presence of non-believers. The large assembly was warned that the present methods of teaching through the pulpit are no longer adequate, and the twofold need for group studies and for lay leadership was stressed. Incidentally some of us were surprised to hear the bishops telling their people to learn the right technique by studying the literature issued by the United Church Publishing House.

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Catholics Urge Social Reform

Concurrently with this emphasis on lay leadership was the striking affirmation by speakers in the official Catholic broadcast that economic studies must be carried on under the guidance of the last papal encyclical. Complaint was made that there is widespread ignorance of Pope Leo's *De rerum,* which was regarded by Catholics as proclaiming a new charter for organized labor. The demand for comprehensive economic change was emphasized, and gratification expressed that one of the church organizations will from henceforth be in charge of the campaign to make known and to win acceptance for these two papal documents. The persistent effort of some of our papers to lead people to believe that radical economic reform is sought only by a group of wild men in one Protestant communion in and around Toronto is discredited.

* * *

Stanley Jones' Visit Ignored by Press

This effort to mislead was revealed when Dr. E. Stanley Jones came for four days work in Toronto. Through the services on Sunday and largely attended meetings Dr. Jones had commanded the ear of the people. He stressed the urgent need of Christian people adjusting themselves to the necessity of radical changes both within the nation and in international affairs. Naturally he pointed out the necessity of a united Protestantism if the witness of the church is to be effectual. The most arresting of these occasions was an address to the Canadian Club, our foremost organization for thoughful citizens. But the startling thing of it all was the complete silence of our morning press on the visit. Many are asking whether this is honest journalism—honest to those who pay for the papers expecting to find there the more important items of news.

* * *

Discourage Canvassing For Church Offices

In another field we have had a protest against unworthy forms of publicity. The United Church of Canada last fall elected as its chief officer one who is universally beloved and honored, Dr. Peter Bryce. Among the major contributions which he has made to the church of his generation is the persistent courage with which through years of financial depression he has sought to organize the givings of the church to the central funds. Naturally, having a genius for organization, he has established nation-wide groups of eager, capable men, and it was only natural that those who were closest to him should have been keenest in appreciating his qualification for the high office. But there were those who viewed the situation with uneasiness, fearing that such an organization as he has created might some day operate for a less worthy cause.

That these fears were not without justification appears from a recent effort on the part of some of its members to enlist by means of letters to presbyteries, the ministers and elders in a campaign to elect a certain person as book steward of the church. This organized effort stirred indignation which found expression in an editorial in the official organ, the *New Outlook.*

Fortunately the publicity stunt defeated its own object, though as a matter of fact the committee charged with making a nomination had turned its eyes to men who have never been in any sense candidates. Following the action of the General Council which elected to high position men whose names had not previously been mentioned in such a connection, this indicates that men with outstanding qualification for places of high service need not fear being overlooked.

* * *

United Churchman as Presbyterian Leader

Canadians are gratified that the Pan-Presbyterian Council meets in Montreal for its next session and that the western section of the World Alliance of the Reformed Churches holding the Presbyterian System has nominated for the presidency during the next four years Dr. Robert Laird, who happens to be treasurer of the United Church. Personally his qualifications are conspicuous. But he graciously waives all suggestion of personal honor aside, preferring to see in his election the emphatic recognition by Presbyterian churches on this continent that the United Church of Canada holds the Presbyterian system and is one of the Reformed churches. American readers will be interested in seeing a minister of the United Church called to world leadership in the Presbyterian family, while the ecumenical conference of Methodists sustains a precisely similar relation to the same church and Congregational churches also find her one of themselves.

ERNEST THOMAS.

Manila Eucharist Meet Impressive

Roman Catholic Congress Brings Visitors From All Lands—National Christian Council Moves Toward Unity

(Correspondence from the Philippines)

MANILA, March 10.—The 33rd International Eucharistic Congress is closed, the Philippine Exposition has presented its final shows and exhibits, the interdenominational national gathering of the evangelical churches has become a matter of history and the city of Manila is settling down to a normal life. The high altar erected on the Luneta overlooking Manila bay for use during the congress and the seats once occupied by thousands of people who attended the special masses for children, for women or for men still mutely testify to the most dramatic religious occasion the Philippines have ever known. The mission exposition, held on a large campus on Taft avenue, where pilgrims had opportunity to see graphic illustrations of the way the command, "Go, teach," has been obeyed, is nothing today but a pile of used lumber. Although only about 25 per cent of the thousands expected from abroad really arrived, the attendance at all the congress functions was large enough to be quite impressive. The lack of hotel accommodations made it necessary for many of the visiting pilgrims to remain on the steamships and the daily rates there were quite high. Practically all of the visitors departed on the last evening of the congress or within the next day or two after it closed.

* * *

Carnival Waits Till Congress Is Over

The annual Philippine Carnival and Exposition changed its name and its nature to such an extent that the shows and other entertainment features were acceptable to the congress officials during the duration of the religious celebration. When the congress closed, however, the exposition sideshows opened and thousands who had come from the provinces to attend the church observance remained for the carnival features of the renamed exposition. However, the exhibit of provincial products and of government bureaus such as the Bureau of Science and the Bureau of Forestry had high educational values. Persons from abroad had opportunity to gain quite an adequate idea of the products of the Philippines by spending two or three hours on the exposition grounds.

* * *

National Christian Council Reviews Its Work

The interdenominational national gathering held in connection with the annual meeting of the National Christian Council was not planned as a series of mass meetings. Protestants knew that they could not compete with the congress even had they wished to. But they did not care to try it. They wanted rather to review what is being

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done here of international significance and to ask how they could best contribute to the world meeting of the International Missionary Council to be held in Hangchow, China, next fall, the spirit and results of the Christian movement in the Philippines. An international aspect was given to the gathering by the presence of such well known churchmen as Dr. William Axling of Japan, Bishop G. D. Batdorf and Dr. Alexander Paul of the United States.

* * *

Meeting Advances Cause Of Church Unity

The main features of the gathering were an increased spirit of friendliness and a deeper desire for cooperation and church union than has been evident for some time. Periods come in every interdenominational organization when the associated groups appear to be held apart like logs frozen in a stream. Then some influence or combination of influences sets them free by melting the ice and breaking it up. They then move forward. A number of influences converged at the time of the national gathering, through the warmth of their combined glow over the more or less congealed condition of the cooperating churches melted the ice and made possible what appears to be a very encouraging advance. A new constitution was drawn up for the National Christian Council, projecting the Philippine Federation of Evangelical Churches and visualizing an organization set up by the churches and more fully expressing their will than the council has been able to do.

E. K. HIGDON.

Colgate-Rochester Announces New Rauschenbusch and Ayer Lectures

The spring convocation program of Colgate-Rochester Divinity School, to be held in connection with alumni week, March 31-April 1, has been announced by Dr. Albert W. Beaven, president. Professor Edgar J. Goodspeed of the University of Chicago and author of a modern translation of the New Testament, will give four addresses on the Ayer foundation. The Rauschenbusch lectureship will present the following guest speakers: Prof. H. P. Van Duson, Union Theological Seminary, on "The History of the Church's Attitude toward the Relation with the State"; Prof. J. H. Chamberlain, Columbia University, "The Mutual Obligations of Church and State"; Prof. H. L. Calhoun, Yale divinity school, "The Philosophical and Theological Aspects of Church and State Relations"; Dr. Samuel McCrea Cavert, Federal Council of Churches of Christ in America, "The Church's Responsibility to the State"; Dr. Henry Sloan Coffin, President of Union Theological Seminary, "The Responsibility of the Church and State and Community for the Education of Youth."

Semitic Scholar Lectures At Lafayette College

Dr. William F. Albright, professor of Semitic languages at Johns Hopkins University, gave the lectures on the Lyman Coleman Foundation at Lafayette College, Feb. 8-11. The subjects of the five lectures were "The Contribution of the Hebrews to Civilization," "Excavating in Palestine," "Ancient Egypt and Its Influence on Palestine," "Archeological Explorations in Mesopotamia" and "The Bible in the Light of Archeological Discovery."

Buffalo Churches Reelect Davis

Episcopal Bishop of Western New York Named President of Federation—Richard Roberts Conducts Retreat

(Correspondence from Western New York)

BUFFALO, March 15.—The annual meeting of the Buffalo Council of Churches, Feb. 26, reelected Cameron J. Davis, Episcopal bishop of Western New York, president. It heard Weldon C. Crossland, president of Rochester Federation of Churches, make a vigorous plea for unified Protestant church effort and a prophecy of a spiritual renaissance. It rejoiced in reduction of depression deficits and payment of bank indebtedness, enthusiastically adopted an increased budget for the ensuing year and launched a financial solicitation, which closed last week with the proposed budget almost subscribed. Next step is choice of an executive secretary, a position which has been unfilled for three years.

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Churches Celebrate 100th And 125th Anniversaries

Churches grow older. First Presbyterian Church has celebrated the 125th anniversary of its organization with historical pageant, reception, and sermon preached by George Buttrick, minister of the church, 1921-27. The present ministry of Ralph B. Hindman is in the sixth year. Trinity Episcopal has also observed its centennial anniversary. Succeeding Elmore McKee, who was present as one of the speakers at the anniversary banquet, William T. Heath is rector of the parish as it enters the second century.

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Buffalo Episcopalians Hear Many Lenten Speakers

St. Paul's Episcopal, at the heart of Buffalo's financial center, offers noonday devotional services during Lent. Speakers this year are: Roland F. Palmer, Bracebridge, Ont., Henry W. Hobson, Bishop of Southern Ohio, George Craig Stewart, Bishop of Chicago, Justin Wroe Nixon, of Brick Presbyterian, Rochester, Ralph B. Hindman, of First Presbyterian, Buffalo, John G. Fleck, of Parkside Lutheran, Buffalo, G. Ashton Oldham, Bishop of Albany, H. P. Almon Abbott, Bishop of Lexington, Cameron J. Davis, Bishop of Western New York, and, for Good Friday, Whitney Hale, Dean of St. Paul's.

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New Catholic Bishop For Buffalo

Catholics particularly and churchmen generally look with eagerness to the coming of John A. Duffy, Bishop of Syracuse, succeeding William Turner, deceased, as Bishop of Buffalo. His personal charm, administrative ability, social sensitivity and intellectual force have been widely heralded. Elaborate ecclesiastical and social functions are planned for his induction.

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Rochester Federation Secretary Resigns

C. Franklin Ward, succeeding Wilbour Saunders three years ago as secretary of the Rochester federation of churches, has

COKESBURY
GOOD BOOKS

Rufus M. Jones:
SOME PROBLEMS OF LIFE

"These lectures give an intimate picture of the faith and spirit of the best known of American students of the mystical life.

"They describe the nature of 'the rightly fashioned person' and do so in untechnical, persuasive language which leaves the reader feeling that he has looked into the author's soul.

"The central theme might be described as the discovery of the ultimate meanings of life and the raising of life to its full spiritual stature. In thus setting forth the things which 'make life good,' Dr. Jones is also, as he convincingly points out, talking about 'the heart of Christianity'."—*The Religious Book Club.* **$2.00**

Nathaniel Micklem:
WHAT IS THE FAITH?

A statement of the position of the new school of thought in New Testament and historical criticism—the steadily increasing group of eminent men who are moving beyond the criteria of liberal Protestantism; who recognize that dogma is correlative with the gospel, yet insist that the supernatural basis of the faith must be clearly and understandingly restated. **$2.00**

W. E. Sangster:
HE IS ABLE

Everyone who reads this book will be refreshed in spirit and faith. The pages are marked by vital Christian experience and literally furnish a practical guide to Christian living. Affirmatively and winsomely the author answers the oft-put questions: Is He able to deal with every phase of need? the difficulties of the body, the mind, the soul? May ALL come for spiritual refreshment and renewed courage? **$1.50**

At All Good Bookstores

Cokesbury Press, Nashville

resigned, the action to be effective June 1. A former naval chaplain and secretary of the General Assembly of the Presbyterian Church, U. S. A., he plans writing, travel and occasional platform work. The Rochester federation has been distinguished by advanced effort in social understanding and interpretation, peace implementation, and denominational cooperativeness. A special committee has been appointed to select a successor.

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C.I.O. Will Invade Western New York

Western New York is heavily industrial. Steel, light and power, furniture, industrial chemicals, textiles, automobile accessories and assembly, shipping, grain storage, aircraft, drop forgings, employ hundreds of thousands of workers. The area has been notoriously open shop, and little strife has marked worker-manager relations. The only expression of sit-down-ism has been the brief occupancy of the city hall by discontented relief recipients. Leaderless and unorganized they were soon ejected forcibly under police escort. Press reports indicate the early advent of C. I. O. representatives, with steel marked for initial attack. To what extent recent favorable advances in wages and reduction of hours by steel management will retard C. I. O. progress remains to be seen.

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Friends of Child Labor Amendment Not Discouraged by Defeat

Recent defeat of the child labor amendment by the New York assembly is history. Some find it a covert repudiation of Farleyism and dictation from Washington; others find in it a baleful coalition of the Catholic hierarchy and fascist operators; still others see a temporary repulse to a desirable social legislation. These last, however, hope for ratification by enough other states, and are confident of ultimate victory for it. Following the defeat, a bill was introduced in the assembly to give state enablement to a congressional bill to halt the sale of goods produced in whole or in part by child labor. Republicans state that they will push this as a party measure—a strategy which does not improve the bill's chances.

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Richard Roberts Conducts New Kind of Retreat

The annual retreat for ministers offered by the Buffalo Council of Churches was conducted this year by Richard Roberts of Sherbourne Street United Church, Toronto, with clergymen from Rochester participating. The retreat was a guided devotional exercise with periods of self-examination and confession, meditation and contemplation, selected prayers and responses accompanying, emphasizing the mystical experience as interpreted by Otto, Underhill, Jones, and concluding with an open meeting for fellowship. There was little exposition, no effort at exhortation, no "inspirational" address. The clergymen were dispersed as widely as possible over the church auditorium so as to effect maximum isolation and solitude. It was an unusual retreat technique, and many negative reactions were expressed, most of the men missing homiletical corn and after-Sunday emotional stimulation. Others found it spiritually cleansing and empowering, and appreciated the depth and artistry of Dr. Roberts' guidance.

MAX STRANG.

England Builds Her Defenses

Elaborate Plans for Protection of Civilian Population Devised—J. H. Thomas' 'Story'

(Correspondence from England)

LONDON, March 10.—Serious attention is being paid to plans for the defense of this country in the event of war. Slowly but surely it is sinking into our minds that we still live on an island. But whereas in the days before 1914 we had what was called a "blue water" doctrine, now we have to plan security not only by our ships but by our air fleet. And with that there must go provision against the terror that flieth by night. It is against incendiary bombs that the latest schemes are directed. At least 200,000 men will be enrolled as a fire-fighting service. The areas to be protected are classified in four groups according to the element of risk. There will be patrols, equipped with all the necessary implements. The men, between 25 and 60, will be thoroughly trained.

It is recognized that the barrages which proved effective during the last war will not be sufficient now. There is a new peril through the development of the parachute; it is not out of the range of possibility that raids might be made from the air upon strategic positions. To show along what lines the local authorities are working the *Spectator* names these schemes:

(1) Treatment of casualties, (2) rescue work and demolition of unsafe buildings, (3) decontamination of materials, (4) augmentation of resources for repair of roads, sewers and water mains, (5) air raid streetwardens, (6) increased fire brigades, (7) scientific gas-detection officers, (8) methods of emergency communication, (9) public protection for those away from home or work-place, (10) protection of municipal undertakings, (11) lighting restrictions, and (12) air raid warnings.

There are advisers who tell us that the nation must say definitely that it can never do as it did in 1914-1918, engage in a war on sea and land and air.

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J. H. Thomas' 'Story'

J. H. Thomas has published his autobiography under the title *My Story*. It is a disappointing book for those who expected some fresh light upon affairs of state. It will serve one purpose which an autobiography ought to serve; it will preserve the picture of a man who has played many parts in the industrial and political scene with a shrewdness and ability, disguised by a cheerful and what we call "slap-dash" manner. But his very good nature takes from the critical value of the book. If only he had said what he doubtless says about people when he is talking freely in a club or at a race meet! The one section of the book to which readers will turn first of all is that which deals with the general strike of 1926. He tells the story of the negotiations and makes no secret of the fact that the strike was needlessly occasioned by "pigheaded" leaders on both sides. He is especially critical of Mr. Baldwin. If the prime minister had insisted on the owners' withdrawing their lock-out notices he could have saved the country those nine tragic days. At another moment in the story Mr. Thomas says that he thinks Mr. Baldwin must have been out of his mind to say that he would negotiate no further, unless the miners were first agreed to accept lower wages. Thomas makes it clear that he himself worked with all his might to avert the strike.

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Conservatives Lose Oxford Seat

Sir Arthur Salter will take the place in Parliament filled till now for many years by Lord Hugh Cecil. Along with A. P. Herbert he now represents Oxford University. It is a result which will please all but the strong Conservatives, who have jealously kept the university seats as their property. They quarreled among themselves, as the figures show: Sir Arthur Salter, Independent, 7,580; Sir E. Farquhar Buzzard, Conservative, 3,917; Prof. F. A. Lindemann, Independent Conservative, 3,608. It is an encouraging result, since it appears to give evidence that the voters resent the presumption that the university is a close preserve for conservatism. They show at least a dawning sense that the only justification for a university seat is that it should be filled by a man of distinction, who has something to offer to Parliament other than the party loyalty of him who

> "always voted at his party's call
> And never thought of thinking for himself at all."

Sir Arthur Salter is an economist of the first rank; he stands for a moderate constructive and realistic policy: "I believe," he says, "that the majority of the people of this country would either prefer a middle policy or would willingly accept it, in order to obtain real national unity, which is not possible on the basis of the complete triumph of the right or the left over the other."

* * *

Free Churches Join in 'Recall to Religion'

The Moderator of the Free Church Federal Council and other Free Church leaders have issued a statement upon the "Recall to Religion." They welcome warmly the fact that the Archbishop had spoken as "a representative of the Christian life of the nation." They say that in the future as in former days they may have to differ from their Anglican friends but upon the main witness they are with them: "We, too, long for a general return to Christian belief and practice and for the fearless application of Christian standards to the conduct of both private life and public affairs." They also believe that a beginning must be made in the churches. Both ministers and laymen are needed. They also support most cordially the suggestion that the Sunday preceding the coronation should be kept as a day of solemn dedication to the task of Christian living.

* * *

And So Forth

The Bishop of Gloucester takes a view of Hitler's policy towards the church which is not shared by most students of Germany. He says that the German chancellor has "always shown himself as a moderating influence in these controversies."

EDWARD SHILLITO.

Gandhi Appeals To Christians

Urges Them to Encourage Anti-Untouchability Efforts of Hindus—Also Deplores Proselytizing

(Correspondence from India)

NAGPUR, March 1.—If there were any doubts in some quarters about the sincerity of purpose on the part of high caste Hindus in welcoming low caste Hindus to their temples according to the recent proclamation of the Maharaja of Travancore, all such doubts have now been removed by the remarkable demonstrations of sympathy with the temple-entry movement displayed by the masses when Mr. Gandhi visited the Travancore state in the third week of January. It has been recalled that this is the fourth time Mr. Gandhi has visited Travancore, the early visits being for anti-untouchability work. On his former visits he had no access to Hindu temples, as caste Hindus considered him an outcaste because of his close identification with the low castes. Even three years ago, when he visited Travancore last, he had to address a meeting outside the walls of a temple considered most sacred and say "the temple doors are closed against us today, but God willing, they will have to be opened to us soon."

* * *

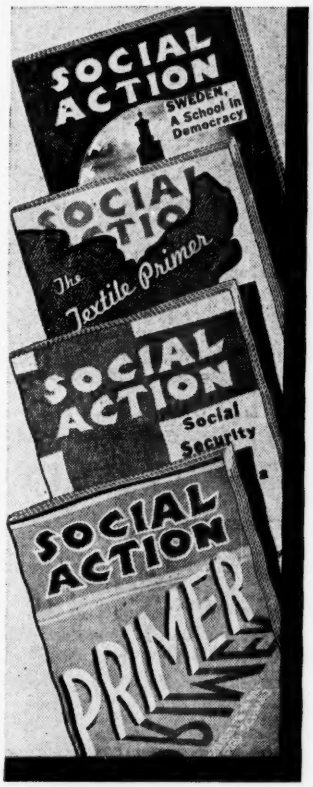
Addresses Large Audience In Travancore Temple

This time he had the satisfaction of addressing a mammoth gathering inside this very temple, and his tour was so arranged that he could visit all the well known temples of the state and see for himself the unrestricted freedom with which Hindus who were till yesterday considered as untouchables were being admitted into temples for worship. This tour has revealed the magnitude of the reform initiated in Hinduism by this temple-entry movement in Travancore. It is true the large majority of temples in this state are owned or managed by the state and so it may be argued that when the ruler of the state issues a proclamation, the people have to obey it. But it has to be remembered that the proclamation was made possible only by a remarkable change in public opinion, and an evidence of that change is that several private temples owned and used exclusively by the most orthodox Brahmins of this state for hundreds of years have also been freely opened to the lower caste Hindus. The movement initiated in Travancore is bound to influence very soon other Hindu states like Mysore, Gawlior and Indore, which are in need of this reform. And the Hindu community of British India also cannot long postpone this reform, even though the management of temples in British India is in the hands of trustees appointed under the law of the land, and the trustees plead legal obstacles.

* * *

How Gandhi Views Image Worship

Those who are outside the Hindu religion may not be able to understand how worshipers in temples with idols are drawn to God. But the following extract from the speech which Mr. Gandhi made at a great public meeting in Travancore reveals the attitude of an enlightened Hindu. Admonishing his audience to approach temples in faith he said: "In the days of my youth I went to many temples with the faith and devotion with which my parents had fired me. But of late years I have not been visiting temples, and ever since I have been engaged in anti-untouchability work I have refrained from going to temples unless they were open to everyone called untouchable. So what I saw this morning at the temple dawned upon me with the same newness with which it must have dawned upon so many *avarna* [untouchable] Hindus who must have gone to the temples after the proclamation. In imagination my mind traveled back to the prehistoric centuries when men began to convey the message of God in stone and metal. I saw quite clearly that the priest who was interpreting each figure did not want to tell me that each of those figures was God. But without giving me that particular interpretation he made me realize that these temples were so many bridges between the unseen, invisible and indefinable God and ourselves, who are infinitesimal drops in the infinite ocean. We, the human family, are not all philosophers. We are of the earth, very earthy, and we are not satisfied with contemplating the infinite God. Somehow or other we want something which we can touch, something which we can see, something before which we can kneel down. It does not matter whether it is a book or an empty stone building or a stone building inhabited by numerous figures. A book will satisfy some, an empty building will satisfy some others, and many others will not be satisfied unless they see something inhabiting these empty



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buildings. Then I ask you to approach these temples not as if they represented a body of superstitions. If you will approach these temples with faith in them, you will each time come away from them purified, and with your faith more and more in the living God."

* * *

Gandhi Appeals To Christians

Travancore is the place where Christianity first took root in India in the third or fourth century of the Christian era and where in the last two hundred years the Christian church, both Roman and non-Roman, has been admitting millions of untouchable Hindus into its fold. As a background to the temple-entry proclamation of the Maharaja, we have also to remember the aggressive missionary work of Christian churches and missions in Travancore among the untouchable Hindus who are in revolt against Hinduism as a social system. Mr. Gandhi considered it therefore necessary when in Travancore to make an appeal to Christians. This he did at a public meeting held at Kottayam, which is an important and ancient Christian center, in the following terms: "I venture to suggest to Indian Christians, whether they are born so or have been converted, that they too may not stand aside but take part in advancing the cause that the proclamation implies. If that document raised by a stroke of the pen all *avarnas* [untouchables] to equal status of *savarnas* [caste people], then Christians in the state owe a duty to the Hindus which they dare not neglect. If you believe with me, as I know a large body of Christian opinion today does believe, that all principal religions of the world are true, then you will aid *savarna* Hindus in their process of penitence and reparation. . . . .

* * *

Deplores Churches' Efforts to Win Untouchables From Hinduism

"It is a matter of grief to me to hear of efforts made by people belonging to different faiths to catch, as it were, the depressed classes and remove them from the faith to which they have belonged for centuries. If you believe, as I know some do, that Hinduism is nothing but a body of hideous usages and superstitions, that Hinduism is a fraud upon humanity, then you cannot render any assistance to *savarnas* who have opened their eyes to the superstition. In the estimation of those who so believe, this proclamation is an act which it is their duty to resist. They will say that by it the Maharaja is simply prolonging the agony and giving a new lease of life to a body of superstitions. But I know many Christians do not regard Hinduism as a fraud upon humanity or a body of superstitious usages. A religion which has produced Ramakrishna, Chaitanya, Sankara and Vivekananda cannot be a body of superstitions." P. Ooman Philip.

Garrett Dedicates Chapel

The Frank W. Howes Memorial Chapel, the gift of Mrs. Evelyn Mason Howes of Chicago, as a chapel for prayer and meditation, in memory of her husband, was presented to Garrett Biblical Institute in a dedicatory service on Sunday, Jan. 31. The building is a beautiful, modest structure, situated directly in front of the institute on the campus of Northwestern University.

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Scotland Reforms Marriage Laws

Seeks to Eliminate "Irregular Marriages"—Moody's Visit to Glasgow Remembered at Centenary

(Correspondence from Scotland)

Whitley Bay, Mar. 12.—Both churchmen and members of the legal profession are delighted with the recommendations of the committee set up by the Secretary of State for Scotland to inquire into the marriage laws of the country. The General Assembly has been crying out for years against the unsatisfactory state of affairs in Scotland as compared with England, and it was largely at the instigation of the church that the committee was created. The difficulty is that the old marriage law in Scotland is based on the law of consent. Everybody knows the incident in Barrie's *The Little Minister* where Gavin and Babbie are triumphantly declared to be married because they have acknowledged each other as husband and wife before witnesses, although they have gone through no formal marriage ceremony of any kind. Most people get married in Scotland in the ordinary way, by a minister of religion, but this other so-called "irregular marriage" is also legal. Under this alternative method, the contracting parties take each other before witnesses as husband and wife; they then apply to the sheriff (the judge), who examines the witnesses on oath as to whether they have actually heard the parties take one another as husband and wife, and as to whether one or both parties have complied with the statutory period of Scottish residence. If satisfied, he gives authority to the registrar to register the marriage, and the union becomes legal.

* * *

Traffic in Marriages

Unfortunately there has been a scandalous traffic in clandestine marriages at Gretna Green and one or two other places on the Scottish side of the border. Runaway matches from England were stopped as long ago as 1854 by the passage of a law requiring Scottish residence on the part of at least one party to a marriage in Scotland, but about 1890 a man named Mackie, who died recently, took premises in Gretna and started a fresh traffic in marriages there. He took advantage of the spurious air of romance which had been associated with Gretna marriages, purchased some so-called relics, offered 10s to the first couple to get married, and was soon doing a roaring business with his museum and his marriage fees. The so-called marriage ceremonies and the issue of certificates were performed by a caretaker or his wife over a blacksmith's anvil at any hour of the day or night. Most of these marriages were never afterward registered, as they could not be unless the witnesses appeared before a sheriff and swore to the facts; so brides who thought themselves legally wedded would find later to their dismay that in the eyes of the law they had never been married at all. As the law now stands, no duty is imposed on the proprietor of such a place to make inquiries whether the contracting parties have fulfilled the residential re-

XUM

quirements or to insure the registration of the marriage.

* * *

Propose Prohibition of "Irregular Marriages"

The committee recommends and, since the report is absolutely unanimous, Parliament will undoubtedly enact the proposals into law, that (1) penalties be imposed on all unauthorized persons who, like the blacksmith "priest" at Gretna, profess to conduct marriage ceremonies; (2) "irregular marriages" be abolished; (3) a simple form of "civil marriage" before the sheriff or registrar be substituted—but only after the giving of the same notice (usually seven days) required for a marriage by a minister; (4) the privilege of proclaiming the banns be no longer the exclusive right of the Church of Scotland, but be extended to the Baptists, Catholics, Congregationalists, Episcopalians, Jews, Methodists, and the five smaller bodies of Presbyterians. Right-thinking people are specially jubilant at the requirement of giving notice before *any kind* of marriage can be solemnized, as they feel that this will reduce the number of hasty unions, and at the requirement of an easily understood procedure to make the most important contract known to the law simple, inexpensive and unequivocal.

* * *

Glasgow Remembers Dwight L. Moody

Glasgow, like many other cities in the British Isles, has been celebrating the centenary of the birth of D. L. Moody. Rev. Nevile Davidson, preaching from his pulpit in Glasgow Cathedral Sunday evening, called Moody one of the half-dozen greatest men that the United States has produced, "one of those men of prophetic vision and power whom God raises up from time to time to call men back to spiritual things." At the great mass meeting in the St. Andrew's Hall on Monday night, the building was crowded to capacity and a near-by church had to be used for the overflow.

The early part of the proceedings were broadcast on the Scottish Regional wavelength. Lord Kinnaird, who is again to be Lord High Commissioner this year, was in the chair, and the speakers included Lady Kinnaird, Principal Macgregor, Pastor D. J. Findlay (Glasgow's aged, ever-young evangelist), Mrs. Will Moody (daughter-in-law of D. L. Moody) and five other speakers, who gave personal recollections of the great evangelist. Lord Kinnaird coupled the names of Abraham Lincoln and Moody as the best types representing America of their day. One of the speakers recalled that it was 63 years ago that day since Moody and Sankey began their mission in Glasgow. He described the first meeting which had been held on a Sunday morning at 9 o'clock in the City Hall. Crowds waited outside in the cold until the doors were opened. Thereupon there was a great rush, and the hall was filled in a minute from end to end. He described the enthusiasm which marked the subsequent meetings throughout the week, as many as four meetings being held each day. Mrs. Will Moody said that her father-in-law was one of the few great men who was greatest in his own home. As a young girl she watched him very closely to see if he showed any inconsistency, but his preachings were practiced at home in Northfield.

MARCUS A. SPENCER.

China Civil War Threat Passes

Divisions Among Communists Strengthen Central Government—Unity Considered by Churches

(Correspondence from China)

SHANGHAI, Feb. 10.—The Sian *emeute* has been liquidated. Civil war is not to be its immediate aftermath. Some two weeks before this news became public I was told that settling it would involve no fighting. On my asking why all the punitive fulminations exploding out of Nanking, I was told that those were, to some extent, "eyewash." That's about the way it appears anyhow. The settlement was, to no small extent, the result of conference between the "young marshal" and Generalissimo Chiang Kai-shek.

For a while it looked as though the "communists," having got into Sian and inveigled the army of "Marshal" Chang into line together with that Gen. Yang Hu-cheng would be able to force things their own way, particularly as the army of Gen. Yu of Kansu is also tinged with the "red" mixture. But loyalty to Nanking won out. Indeed while the "communists" were much more active in Sian than they had been and the portentous situation led to the evacuation of some 81 foreigners from Sian, yet the three contingents concerned were never as close together as first impressions led one to surmise. Chang's army was in a hesitant mood all through. Gen. Yang Hu-cheng, who was more recalcitrant but whose forces were smaller, was thus not in a strong position. The army of General Yu of Kansu also cooled off. This dissension left the "communists" with less backing than appeared at first. The central government won out. Its "ultimatums" were duds. The various armies are to retire though just where and how is still uncertain. In any event it is clear that while the "communists" are not liquidated, the prospect of China repeating in some measure the situation in Spain has considerably lessened.

Just what is happening to the "communists" is still uncertain. They may retire back where they were. They may be allowed to work out their own experiment in a limited territory. These are two of the mooted solutions.

* * *

Chinese Unite To Resist Japan

Two movements in popular opinion have helped toward this dissipation of a threatened cloudburst. First, there is in China a fairly general though tepid public interest in communism. Second, there is a more general and much stronger public distaste of civil war. This is due in large part to the unifying of public opinion against Japan, though for some weeks now negotiations in that quarter have been at a standstill. As to actually engaging in war against Japan, however, opinion is divided. Still, the conciliation policy has disappeared and resistance to Japanese aggression in every possible way is China's dominating mood. China is clear-minded enough to see that internal dissensions must be liquidated peacefully. I do not claim, of course, that

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nothing more will come out of the Sian incident. But it is being settled by diplomacy and not guns.

* * *

Depression Passive

China's domestic outlook shows some promising signs. Political unity is growing. Communications are being fostered on a significant scale. Winter vegetables and wheat have been curtailed but rice seems little affected. Cotton and flour mills are in full operation; most of the Chinese cotton mills have resumed work. In Shanghai cotton mill workers have won through a strike a 5 per cent increase in wages. There has apparently been a buying recovery on the part of the agricultural masses. The smuggling situation in North China has become somewhat worse lately. One sign that China is moving away from the depression is the plan just started to raise funds to help America's flood sufferers. That is a gesture that shows both China's appreciation of America's help in similar situations in the past and the growth of international sympathy on China's part.

* * *

An Experiment in Social Service

Recently Community Church—composed mainly of Westerners but with some ten nationalities and a considerable number of Chinese—decided to accept some responsibility for seeing that labor in Shanghai has a square deal. As the chairman of its social welfare committee said: "It is time we bore some direct responsibility as well as indirectly passing on funds to other welfare organizations." So this church decided to support a case-worker, a woman visitor to hospitals, to help check up on those injured in industrial accidents. This case-worker will work in part with the industrial department of the Shanghai Municipal Council, of which Miss E. Hinder, an ex-Y.W.C.A. secretary, is the head. The action of the church has, indeed, grown partly out of the efforts of this department to prevent accidents and care for those hurt.

But this is not all the industrial department of the S.M.C. has done. A study of housing conditions has been made under its aegis. This included an investigation of the cost of living also, as it was felt that the two problems are closely linked together. A project for establishing a public feeding kitchen is now being considered.

* * *

International Settlement and China's Factory Law

This kitchen, it was found, would cost $9,000 for a year's operation. Of this Lester Institute pays 39 per cent, factory owners 28 per cent and the S.M.C. 33 per cent. This is a significant piece of study in the preventive field of industrial ills. However, no agreement has yet been reached as to the application of China's factory law to factories in the International Settlement, though there is much cooperative consultation between the industrial department of the S.M.C. and the Chinese authorities concerned. On this knotty subject an agreement had been reached between the S.M.C. and the Chinese authorities. But this had to be submitted to the consular body in Shanghai for its approval. That group decided that on account of the privileges of nations possessing extraterritorial rights the Chinese factory law could not be applied to all factory interests in the International Settlement. There the matter still rests. Is China's factory law too advanced for some of the vested foreign interests?

* * *

Chinese Churches Consider Unity

Two years ago the standing committee on church unity of the Chung Hua Sheng Kung Hui (Anglican) called a conference on church unity. Jan. 22-24, 1937, another conference under the same auspices was held in Shanghai. The groups represented —Anglican, Northern Baptist, Congregationalist, Methodists (3 groups), Church of Christ in China and the National Christian Council of China—were the same as those of the last conference.

The South India union scheme was discussed and it was felt that while this is held up, it has not reached an impasse. Particular emphasis was laid on the necessity of a search for the spirit and dynamic of unity. A mood of cooperation between denominations also appeared in the discussions. The attitude toward intercommunion is becoming more tolerant. Suggestions were made as to the possibility of exchange of types of service in differing church meetings and the possibility of free churches having episcopal chaplains. The need for a lessening of the rigidity of the Protestant attitude toward the Roman Catholics was also pointed out. It was decided to call a similar conference next year and to make arrangements for another conference composed of official delegates from various communions, which should consider the next steps toward organic unity.

FRANK RAWLINSON.

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Student Exchange Called 'Nazi Plot'

Vigorous Protests Against German Proposal—Repeal Advocates Try To Reform Liquor Traffic

(Correspondence from Cleveland)

CLEVELAND, March 9.—A veritable tempest, involving churchmen and members of public school boards, has been stirred up here by the proposal of exchange visits between 100 German high school pupils and 100 high school students from Greater Cleveland homes. The plan, sponsored by the general passenger agent for the Hamburg-American lines, has been attacked by prominent Clevelanders, notably Rabbi Barnett R. Brickner of the Euclid Avenue Temple, as a "nazi plot" to plant the seed of Hitlerism in this country by "poisoning the minds" of young Americans. It has been supported vigorously by parents interested in the exchange and by leading citizens of German descent, as a "cultural opportunity" as likely to promulgate democratic ideals abroad as it is to corrupt the minds of the youthful tourists.

The controversy has centered chiefly in the Shaker Heights school board, which at first approved the exchange. Rabbi Brickner, supported by Dr. A. J. Culler of Heights Christian Church, Dr. Henry M. Busch of Cleveland College, and several influential social workers, succeeded in getting a review of the indorsement. Legal advisers have since informed this board that it will be necessary to charge tuition if these visitors attend classes as regularly enrolled students.

The Cleveland Board of Education refused to vote on the issue, declaring that it was "not interested in the exchange." The Cleveland Heights board refused also to take action, indicating that the decision lay with parents and that the German pupils would be received courteously as visitors. A similar stand has been taken by the Rocky River and Lakewood boards.

One hundred members of the Cleveland Ministers' Union, acting upon a proposal by Rev. Theodore F. Braun of Bethany Evangelical and Reformed Church, voted majority indorsement Monday to a request to the school boards to make courteous provisions for the visitors. No reference was made to sending abroad American pupils.

* * *

Repeal Advocates Organize To Stop Liquor Evils

Admission that a return to prohibition is in prospect unless abuses in administration of Ohio liquor laws are speedily corrected was made in the recent organization of a Cuyahoga county branch of the new Ohio Liquor Council by Cleveland advocates of repeal. Invitations to the organization meeting bore six signatures, among them those of Col. Hayden Eames, chairman of the state council, and Col. John A. Hughes, executive director. The "moderation" group, as it was called by newspapers, was announced as the first of several to be organized in populous Ohio counties. Richard L. Kroesen was named chairman.

The letter listed as abuses "drunken driving, disregard of law by permit holders, sale of bootleg liquor and lack of enforcement by state and local authorities, in such proportions that dry leaders are openly stating that they do not have to campaign for prohibition—it will come of itself." Chief of Police George J. Matowitz warned the meeting that "even policemen will vote for a return of prohibition unless something is done to curb existing evils in the liquor traffic."

Meanwhile the trial of a third ranking police official is under way for the acceptance of graft bribery from bootleggers during prohibition days. The two previous trials resulted in convictions. The liquor traffic, true to form, is proving that it recognizes neither laws of restriction nor of privilege.

* * *

Churchmen Oppose New Efforts For Parochial School Aid

Cleveland Protestant leaders are seeking effective means to combat renewed threats of state legislation for financial subsidy to parochial schools now before committees of the Ohio senate and house. The bills under consideration provide for free textbooks, free transportation and aid to parents of elementary and high school pupils not in public schools, involving an estimated $5,000,000 in tax funds. A citizens' committee, headed by Dr. D. R. Sharpe, secretary of the Cleveland Baptist Association, and including representatives of bodies affiliated with the Cleveland Church Federation, is cooperating with the Ohio Council of Churches in opposing the grants on grounds of "public policy" and "protection of the American public school system."

The first public statement was a statesmanlike utterance by the Cleveland Clericus of the Episcopal Church, released Monday. It said in part: "We desire to go on record at this time as expressing our deep sympathy with our brethren of the Roman Catholic Church in the state of Ohio in their present difficulties in maintaining their institutions of learning. Nevertheless, we deem the passage of such legislation as unwise, undesirable and against public policy. And further, we feel that such precedent would go far toward arousing violent prejudice on the part of those opposed to such subsidization of private institutions."

* * *

Lenten Program Reaches New Groups

The annual Lenten noonday meetings of the Cleveland Church Federation in Old Stone Church are the best attended in several years. All messages are by local clergymen. The federation's broadened program, with speakers provided for luncheon clubs, high school assemblies, college chapel services and civic groups, is likewise being well received. From three to eight addresses on religious themes have been scheduled each week of the Lenten period.

Fifty Methodist churches are participating in a friendly effort during Lent to stimulate church attendance through comparative weekly records. Both members and visitors are asked to sign attendance cards each Sunday. These churches, under leadership of the district superintendent, Dr. W. W. Dieterich, have just subscribed 3,222 units, representing $38,664, to the denomination's Million Unit Fellowship Campaign in a month's time. This is 80 per cent of the district's quota.

Special Lenten meetings are being held

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in many Episcopal, Congregational, Presbyterian and Baptist parishes, looking forward to the largest membership ingathering in years on Palm Sunday and Easter. A new feature of the Easter observance will be a Sunrise Youth Service in Old Stone Church under auspices of the Cuyahoga County Youth Council. Mrs. Grace Sloan Overton of the National Preaching Mission team, widely known as a youth leader, will deliver the address.

* * *

Society Found Guilty In Unique Trial

In a unique trial by jury of the case of "Youth Versus Society," with prominent attorneys arguing for the prosecution and defense, society has been found guilty of ignorance and neglect in the problems of Cleveland young people by permitting "an unbalanced social order" and "unnecessary unemployment." It was acquitted on counts of willful negligence in vocational training and inadequate provision for use of leisure time. The trial was the closing feature of the Eleventh Annual Cuyahoga County Youth Conference. Common Pleas Judge Lee E. Skeel presided. Attorneys Marvin C. Harrison and Marc J. Grossman represented "Youth" and Judge George B. Harris and Attorney David E. Green represented "Society." The trial was attended by 2,300 persons and drew much attention from the press and from civic and church leaders. The conference enrolled 333 delegates from 83 churches and 14 denominations.

* * *

High Delinquency Area Gets Grant for Social Work

The Cleveland Welfare Federation has appropriated $15,000 for the support of a coordinator and of experimental work in the Tremont area on the south side, found in a recent survey to be the district of densest population and highest juvenile delinquency in the city. Largest grants will go to the Merrick House, a social settlement under Catholic auspices, and to the Boy Scout and Girl Scout organizations. The Group Work Council, which has recently called Clifford B. Nelson from Los Angeles to be its executive secretary, was largely instrumental in securing the appropriation. Leyton E. Carter, executive secretary of the Cleveland Foundation, is chairman of the large advisory committee.

O. M. WALTON.

Oberlin A Capella Choir Plans Extensive Tour

The A Capella Chapel Choir of Oberlin College is offering to non-liturgic churches various types of musical services with a view to helping to restore choral music to its ancient place in the church. The words to the music, taken largely from Scripture, are in the hands of the congregation and the music itself is that of Bach, Gretchinoff, Brahms, etc., as well as some contemporary composers. The choir will tour between Easter Sunday and April 6 northwestern Ohio, northern Indiana, Illinois and eastern Wisconsin. The following engagements have been announced: March 28, St. Mark Lutheran, Fremont, O., and First Congregational, Toledo, O.; March 29, First Congregational, Benton Harbor, Mich.; March 30, First Lutheran, DeKalb, Ill.; March 31, Junior High School, White Fish Bay, Wis.; April 1, High School, Wawatosa, Wis.; April 2, Court Street Methodist, Rockford, Ill.; April 4, First Congregational, Oak Park, Ill.; April 5, Presbyterian, Elkhart, Ind.

The New Films

These summaries and evaluations are supplied the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Family Affair

(L. Barrymore and fine cast) (MGM) Excellent picture of family life and loyalty, rich in character values and homely, human interest. Fine old judge, target of crooked political foes, comes through with flying colors for himself, town and family. One marring sequence.

For A, Y: Excellent. For C: If not too mature.

John Meade's Woman

(Edward Arnold, Francine Larrimore) (Para) Strong, compelling character drama, finely done, turning to mere windmachine melodrama for climax. Rich, ruthless hero rides rough-shod over others but finds it doesn't pay. Social ethics at their worst, like "Come and Get It."

For A: Very good of kind. For Y, C: Very unwholesome.

Lost Horizon

(Ronald Colman, Jane Wyatt, Margo) (Columbia) Costly, pretentious screening of much loved book, with much beauty, fine acting and vast thrill. But trying to be colossal overdoes violence and sound, drags out scenes, burying drama and thought under mere weight, length and spectacle.

For A: Notable. For Y: Heavy. For C: Beyond them.

Parole Racket

(Paul Kelly, Rosalind Keith) (Columbia) Sensational stuff on parole abuses which strains credulity. Parole board head shown as big boss of bomb-throwing, racketeer gang, hiring parolees until detective

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hero captures all. Newspaper offices à la Hollywood.

For A: Hardly. For Y: Little value. For C: No.

Ready, Willing and Able

(Ruby Keeler, Ross Alexander) (Warner) Just another musical farce, with two young wisecracking would-be producers trying to get a play financed. Mistaken identity of star makes complications. Feeble because of heroine's poor acting and Fazenda's over-inflated role.

For A: Mediocre. For Y: Perhaps. For C: Hardly.

Under Cover of Night

(Edmund Lowe, Florence Rice) (MGM) Complex multi-murder mystery in a college faculty, with quite convincing college background. English is spoken, no wisecracking. Grim villain known from start, but solution kept continuously interesting. Comic relief slight.

For A: Good of kind. For Y: Thrilling. For C: Too strong.

When's Your Birthday?

(Joe Brown, Marian Marsh) (RKO) Fast, hilarious farce with Joe's typical crazy gags and antics better than average. Hero's addiction to astrology brings complications and a burlesque prizefight. With help of his "planet," he wins both fight and heroine.

For A: Depends on taste. For Y: Good. For C: Good.

Wings of the Morning

(Annabella, H. Fonda) (Fox) Colorful, richly romantic, rambling story, with great beauty and charm of scene and action in stunning Technicolor and captivating French heroine. Her early masquerade as boy and several embarassing moments with hero avoid offense.

For A: Unusual. For Y: Excellent. For C: Mostly good.

Best Recent Films for Family:

Man of Affairs	Great O'Malley
Sing Me a Love Song	Mighty Treve
Let's Make a Million	Breezing Home

Best Films for Adults:

Green Light	Maid of Salem
The Good Earth	Love Is News
As You Like It	We're on the Jury

BOOKS RECEIVED

Great Poets and the Meaning of Life, by Charles A. Dinsmore. Houghton Mifflin Company, $2.75.

Deep Summer, by Gwen Bristow, Crowell, $2.00.

The Christian View of Man, by J. Gresham Machen. Macmillan, $2.50.

The Private Manufacture of Armaments, by Philip Noel-Baker, M. P. Oxford University Press, $3.75.

Georgia's Disputed Ruins, edited by E. Merton Coulter. University of North Carolina Press, $3.50.

Queen's Folly, A Romance, by Elswyth Thane. Harcourt, $2.50.

Social Work Year Book, 1937, edited by Russell H. Kurtz. Russell Sage Foundation, $4.00.

A Foreigner Looks at the TVA, by Odette Keun. Longmans, $1.25.

The First Year, A Story of the Pilgrims in America, by Enid LaMonte Meadowcroft. Crowell, $1.25.

Our Faith in God, by W. R. Matthews. Macmillan.

Suns Go Down, by Flannery Lewis. Macmillan, $2.00.

The Garden of Gourds, by L. H. Bailey. Macmillan, $2.50.

A History of American Political Thought from the Civil War to the World War, by Edward R. Lewis. Macmillan, $5.00.

William G. Brownlow, Fighting Parson of the Southern Highlands, by E. M. Coulter. University of North Carolina Press, $3.50.

The Business Administration of a Church, by Robert Cashman. Willett, Clark & Co., $1.50.

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Be sure to secure and read—

The March 31 Issue

THE CHRISTIAN CENTURY

The First Oxford Conference Book

Church and State on the European Continent

By Adolf Keller, *Secretary of the European Central Bureau of Inter-Church Aid*

"Continental Christianity is today nothing less than the battlefield where a decisive struggle for or against Christ is being fought," says Dr. Keller. "Nearly all the great modern problems have more and more arisen in the field which lies between church and state."

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As liaison official between the Federal Council of Churches in America and the Protestant churches of Europe, Dr. Keller is in a peculiarly intimate position to understand continental Christianity.

This book has been prepared as a study book for the consideration of all delegates to the Oxford Conference which meets in July. It will prove of special value to both ministers and laymen who will not be privileged to attend the Conference.

Published, March 15. **($2.50)**

Other Oxford Conference Books in Preparation

CHRISTIAN FAITH and the MODERN STATE

by Nils Ehrenstrom

Dr. Ehrenstrom is one of the leaders of the Oxford Conference. His book is the most important treatment of the theory of church and state that has yet appeared. Can the Christian church live in a totalitarian state? Does Christianity regard the state as having supreme sovereignty? How should church and state live together in the same society? These are some of the vital questions answered in this important volume.

(Note: The manuscript is nearing completion abroad. It is hoped that the American edition will be ready early in May.)

Probable price, $2.00

THE CHURCH AND THE CHURCHES

by J. H. Oldham, W. A. Visser 't Hooft, H. Richard Niebuhr, etc.

The controversial question of division and unity in Protestantism is the subject of this symposium. It is discussed from every angle—the variety of functions of the church that encourages divisiveness, the differences between the church of faith and the church as an institution, the peculiar place of the church in the social and political spheres, the conflict between the law and gospel.

(Note: A cable from England this week announces that the manuscript is almost ready. The American edition will be published as soon as it arrives.)

Probable price, $2.00

Other Volumes will be announced later

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